

and *māyā*. The *Bṛhadāraṇyaka* held that there is neither subject nor object in the state of final realization, and that one can know another, that is, there can be subject-object consciousness only when there is appearance of duality, and also that the ultimate knower cannot become an object of knowledge.¹ This suggestion was developed by Gauḍapāda into a full-fledged Absolutism with the help of Nāgārjuna's dialectic. It is not that Absolutism was not already there in the Upaniṣads. What the Upaniṣads lacked was a complete critique of the empirical conceptions. Gauḍapāda supplied that critique, and restated the Upaniṣadic finding in the logical background. The *Bṛhadāraṇyaka* as well as other Upaniṣads clearly stated Absolute Non-duality as the ultimate reality and duality as only an appearance but they did not give cogent reasons for their position. Gauḍapāda, on the other hand, criticizes all conceptions of duality as absurd and illogical. He maintains the doctrine of non-origination of the Absolute. According to Gauḍapāda the ultimate reality is one, and the plurality is only a false appearance. Whatever is a departure from this monism is accordingly bereft of ultimate validity. Religion is based upon the concept of duality in the shape of the worshipper and the worshipped. And so it has value only in the phenomenal plane. One who thinks that by worship one will realize the ultimate consummation must be declared to be a fool—an object of pity.² After all there can be no worshipper and object of worship which presupposes dualism that has been declared to be a false superstition by Gauḍapāda. In order to refute this superstition Gauḍapāda maintains that *Brahman* which is the ultimate reality is neither born nor created. It is the eternal reality unborn and uncreated. The worshipper is nothing different from *Brahman* in point of reality. But when he thinks that he is born in a certain family and a certain caste, he is entirely deluded, because birth is only an illusion. To demonstrate the absurdity involved in the conception of birth, Gauḍapāda launches upon an elaborate discourse to prove that nothing can really originate or perish.

According to Gauḍapāda creation is a false appearance and the duties and prohibitions in the Vedic scripture are intended only for the ignorant and superstitious people who believe in the reality of birth and progression in the grades of existence, which the conception of heaven and hell presupposes. The self is like space and the plurality of empirical selves is due to the limitations imposed by *māyā* just like the divisions of space enclosed in jars and the like.³ It is the limitations

¹ Cf. *yatra hi dvaitam iva bhavati tad itara itaram jighrati, tad itara itaram paśyati . . . yatra vā asya sarvam ātmai 'vā 'bhūṭ tat kena kiṃ jighret, tat kena kiṃ paśyet . . . vijñātāram are kena vijñānīyād iti—BrUp.* II. 4. 14. Also cf. IV. 5. 15.

² *AS*, III. 1.

³ Cf. *AS*, III. 3-4.

of the bodily organism and its members which serve to make one eternal self appear as many selves. So when these limitations imposed by the physical organisms are destroyed the seeming plurality of selves is dissolved into the one eternal self, just as the spaces enclosed within the different enclosures are restored to their identity with one eternal space on the cessation of the enclosures. 'As the space occupied by jar (*ghaṭākāśa*) is neither a transformation nor a part of the one homogeneous space (*ākāśa*) so is always an individual self (*jīva*) neither a transformation nor a fraction of the eternal self (*ātman*). As the space appears to be soiled with dirt to the ignorant, so appears the self (*ātman*), too, with impurities, to those who are not enlightened.'¹ The self exists unaffected amidst death, birth and other movements even as the space remains unaffected by its connections with various things. 'All the *saṅghātas* (conglomerations of limbs etc.) are like dream, being projected by the *māyā* of the *ātman*. There is (therefore) indeed no ground for greatness or smallness among things.'²

Gauḍapāda refers to the fivefold *koṣas* of the *Taittirīya* Upaniṣad and the *madhuvidyā* of the *Bṛhadāraṇyaka* and says that they reveal the supreme *Brahman*.³ The Upaniṣads extol absolute identity of the individual self (*jīva*) and the Absolute (*Brahman*) and censure all plurality. This is proper only if the Absolute *Brahman* is postulated.⁴ The Upaniṣadic statements about creation are to be understood in the context of the Absolute *Brahman*. They are all only a means for an introduction to truth. There is no plurality.⁵ The dualists are realists, that is to say, they believe in the reality of the empirical world—the world of our senses and understanding. They think that the world is as it appears and it exists even when it is unperceived. In other words, the objective world has got both empirical and metempirical reality. The non-dualists, on the other hand, do not deny the actuality of appearance and accordingly accord to the world an empirical reality, though they deny ultimate metempirical reality to it on account of contradictions.⁶ The non-dualist does not contradict experience, but only reinterprets it, while the dualists quarrel among themselves because

¹ nā 'kāśasya ghaṭākāśo vikāravayavau yathā
nai vā 'tmanah sadā jīvo vikāravayavau tathā.
yathā bhavati bālānām gaganam malinam malaiḥ
tathā bhavaty, abuddhānām ātmā 'pi malino malaiḥ.—ĀS, III. 7-8.

² saṅghātāḥ svapnavat sarve ātma-māyā-visarjitāḥ
ādhikye sarvasāmye vā no 'papattir hi vidyate.—ĀS, III. 10.

³ ĀS, III. 11-12.

⁴ Cf. ĀS, III. 13.

⁵ Cf. ĀS, III. 14-15.

⁶ Cf. svasiddhānta-vyavasthāsu dvaitino niścītā dṛḍham
parasparam virudhyante tair ayaṁ na virudhyate.
advaitam paramārtho hi dvaitam tadbheda ucyaṭe
teṣāṁ ubhayathā dvaitam tenā 'yaṁ na virudhyate.—ĀS, III. 17-18.

of their failure to harmonize experience in the light of their prejudiced outlook of duality.

But the problem still remains as to why the non-dual (*advaita*) appears as dual (*dvaita*). The non-dual (*advaita*) is unborn (*aja*). But why does it appear as born? Why, again, should we not regard duality as real? Gauḍapāda answers: 'It (i.e. the *advaita*) becomes different only through *māyā*, as the unborn (non-dual) can in no other way become dual; for if it becomes in reality dual the immortal would become mortal.'¹ How can the unborn (*ajāta*) be born? The unborn is immortal. How can it become mortal? 'The immortal does not become mortal, nor likewise the mortal immortal. In no way can nature change.'² The Upaniṣads declare creation from the existent as well as the non-existent, but we are to understand the logical implications of the statements. The Vedas unambiguously declare that there is no plurality, that Indra took many shapes through *māyā*, and also that 'He is variously born, though (in fact) he does not take birth'. It, therefore, follows that the unborn is born through *māyā*.³ The scripture denies the birth as well as the cause of birth of the unborn (*aja*).⁴ It further declares: 'That *ātman* is to be described by means of negation of its opposites. It is not amenable to apprehension, and it is never apprehended like an external object.'⁵ The following, again, points to the unborn nature of the *ātman*. The real can appear to be born only through *māyā* (or illusion). The meaning is that the birth of a real is self-contradictory, because to be born means to come into reality. If a real were again to come into reality it would be useless. So there can be no birth of a real. Real is always unborn. If birth were to be real it must appertain to what is born because birth has been found to be incompatible with the unborn reality. But to affirm the birth of what is already born is to assert an unmeaning nonsense because the possibility of fresh birth of what is already born will involve the incessant repetition of births—a position which is as nonsensical as the assertion of reality superadded to reality.⁶ Origination of the real thus involves self-contradiction, and as such is to be rejected. But even then we cannot dismiss the *appearance* of origination, and must account for it. Gauḍapāda holds that the *existent* appears as born through *māyā*. But then, one may ask, 'Why don't you admit that the non-existent appears as born through *māyā*?' In reply to such an

¹ māyayā bhidyate hy etan nā 'nyathā 'jaṁ kathaṁcana
tattvato bhidyamāne hi martyatām amṛtaṁ vrajet.—ĀS, III. 19.

² ĀS, III. 21.

³ ĀS, III. 24.

⁴ ĀS, III. 25 with annotation and footnotes.

⁵ sa eṣa ne 'ti ne 'ty ātmā 'grhyo na hi grhyate.—BrUp, III. 9. 26.

⁶ sato hi māyayā janma yujyate na tu tattvataḥ
tattvato jāyate yasya jātaṁ tasya hi jāyate.

—ĀS, III. 27.

objection Gauḍapāda says: 'The birth of the non-existent is not reasonable at all through *māyā* or in reality. The son of a barren woman is not born either through *māyā* or in reality.'¹ The same *māyā* as is responsible for the appearance of duality in dream is responsible for the appearance of duality in the waking state. As the mind is indeed *advaya* (without a second) in dream, exactly so is the mind *advaya* (without a second) even in the waking state.² The *dvaita* (duality) in whatever form, comprising the movable and the unmovable, is perceived by the mind (*manas*). But when the mind becomes non-mind (i.e. ceases to exist and function as a mind), duality ceases to be experienced.³ When the self is realized as the sole reality, the mind ceases to be because then there is nothing external which it can conceive. The mind's occupation is gone with the cessation of what can be apprehended. The meaning seems to be this: 'The mind conjures up various things which it seems to apprehend so long as it fails to realize the ultimate truth which is One Absolute. But when the self is realized to be identical with the Absolute, the multiplicity of phenomena with which the mind occupies itself disappears like the objects of dream. The mind also as distinct from the self disappears like fire without fuel.' In other words, everything that appears as other than the self is false and unreal and is bound to vanish. This is also the case with the mind itself *quā* other than the self.⁴ Gauḍapāda describes the Absolute in the following terms: 'The ultimate reality is the Absolute which has to be realized. It is unborn and eternal. Time has no relation to it. It is the ultimate knowable and this knowledge is bound to dissolve the whole fabric of illusion built by *māyā*. But the knowledge of the Absolute is equally eternally existent and without birth and death. It is not bipolar like our empirical cognitions. It is pure consciousness without subject-object determination (*akalpakam*). It is identical with the Absolute—its object. So the realization of the Absolute is effected by eternal unborn consciousness and thus the unborn is said to be known by the unborn.'⁵ Reality is one, unborn

¹ asato māyayā janma tattvato nai 'va yujiyate
vandhyā-putro na tattvena māyayā vā 'pi jāyate.

—ĀS, III. 28.

² ĀS, III. 29-30. It should, however, be noticed in this connection that Gauḍapāda recognizes distinction between the objects of the waking experience and those of dreams (*vide* ĀS, II. 13-15). While the objects of waking experience are common to us all, those of the dreams belong exclusively to the dreamer.

³ manodrśyam idaṁ dvaitaṁ yat kiñcit sacarācaram
manaso hy amanībhāve dvaitaṁ nai 'vo 'palabhyate.

—ĀS, III. 31.

⁴ ĀS, III. 32.

⁵ Cf. *akalpakam* ajam jñānam jñeyābhinnaṁ pracakṣate
brahma jñeyam ajam nityam ajenā 'jam vibudhyate.—ĀS, III. 33.

and eternal. This state of non-mind is to be distinguished from the state of deep sleep wherein the mind simply falls into a state of oblivion. The state of non-mind is not a lapse of the waking state. It is the condition of the mind subdued and freed from all imaginative constructions in which there is clear distinction of the self and the not-self. It is entirely different from the condition of dreamless sleep in which the mind lapses into perfect inaction. But in the state of realization the mind does not lapse into a supine state but, on the contrary, it becomes thoroughly illuminated with the light of the Absolute and is free from all taint of fear. The mind merges in the Absolute with its separate identity dissolved.¹

From what we have stated above we can easily understand Gauḍapāda's conception of *māyā*. Gauḍapāda introduces *māyā* in order to explain appearance. There can be no mutation of the immutable *Brahman*. Plurality cannot come out of the Absolute. Phenomena cannot in any way be related to the Eternal. What is the explanation then of the world of experience? What causality stands for? How should we explain the ordered universe? It is in order to bring home the anti-rational character of the phenomenal world that Gauḍapāda introduced the conception of *māyā*. He based his enquiry on the experiences of the Vedic seers (*ṛṣis*). He utilized the dialectic developed by the Buddhist thinkers in order to satisfy the sceptic intellect. He does not accept the findings of the Yogācāras or the Mādhyamikas, but only utilizes their critique. This is in short Gauḍapāda's conception of the objective world and its prius *māyā*—the principle of irrationality and negativity.

Now the problem is 'Why does one have this notion of duality? Why does there occur this relation of subject and object?' Gauḍapāda says that it is the irrational predilection (*abhiniveśa*) for the phenomenal appearance of duality, in spite of the fact that it does not exist, that is responsible for this notion.² When this predilection goes away the notion of duality along with its associates disappears. Gauḍapāda says: 'Owing to this false predilection for the unreal the mind occupies itself with the equally unreal phenomena. But as soon as the unreality of the phenomenal world is realized the self with its mind retires to itself alone and unattached to anything external.'³ This predilection for the unreal can be taken as the nescience (*avidyā*) of Gauḍapāda. If the world appears through *māyā*, one sticks to the world due to this predilection (*abhiniveśa*). The *māyā* and *abhiniveśa* of Gauḍapāda stand in the same relation as the *māyā* and *avidyā* of the Upaniṣads. If *avidyā* or nescience be interpreted as the root

¹ *ĀS*, III. 34-35.

² *Cf.* *ĀS*, IV. 75: *abhūtābhiniveśo 'sti dvayaṁ tatra na vidyate*.

³ *ĀS*, IV. 79; also *cf.* IV. 55-56.

principle of subjectivity and to work out its programme through a false belief in and attachment to the not-self and the subjective and the objective world constructed by it, then it can be equated with Gauḍapāda's concept of *abhūtābhiniveśa*—the bias and predilection of the subject for the unreal plurality. After all it should be thought as subjective when personal as opposed to *māyā* which may be regarded as the substitute of the Sāṅkhya conception of *prakṛti*. In other words, *māyā* is the principle of cosmic illusion and *avidyā* is rather its product responsible for the creation of different subjects. Let us now turn to Śaṅkara.

That the world of plurality and subject-object consciousness is there is a fact too obvious and too apparent to explain away. Scepticism leads to subjectivism, subjectivism to solipsism, and solipsism leads nowhere. Gauḍapāda showed that it is only the existent that can appear. The non-existent cannot appear. Śaṅkara examines experience and distinguishes the real from the apparent. Our experience contains truth as well as untruth, reality as well as appearance. The world is an illusion in the sense that it is a compound of truth and untruth. The unreal is superimposed upon the real. This superimposition or *adhyāsa*, as it is called, is the prius of experience. Śaṅkara's famous *Bhāṣya* on the *Brahmasūtra* opens with a subtle analysis of our common experience. There he says: 'Object (*viśaya*) and subject (*viśayin*), having as their province the presentation of the 'thou' (*yuṣmat*) and the 'I' (*asmat*), are of a nature as opposed as darkness and light. The transfer of the object, which has as its province the 'thou' (or the not-self), and its qualities to the pure spiritual subject, which has for its province the idea of the 'I' (or the self), and, conversely, the transfer of the subject and its qualities to the object, is logically false. Yet in mankind this procedure, resting on false knowledge (*mithyājñāna-nimitta*), of pairing together the true and the untrue (the subject and the object) is natural (*naisargika*), so that they transfer the being and qualities of the one to the other.'¹ Our practical life depends upon this mutual transference or superimposition (*adhyāsa*). Our common experience is based on this *adhyāsa*. In ordinary cases of error also something is superimposed upon another, and in this respect there is no difference between the empirical and the transcendental error. The transcendental error can, in brief, be defined as the mutual identification of the not-self and the self. This transcendental error is called *avidyā*.² On the nature and the function of this transcendental error (*adhyāsa*) Śaṅkara says: '*Adhyāsa* we have described as cognition of that in not-that. For

¹ *SBh*, Introduction to *BS*. This translation has been copied from *IP*, Vol. II, p. 506.

² tam etam evamlakṣaṇam adhyāsaṁ paṇḍitā avidye 'ti manyante—*Ibid*.

instance, one imposes the external attributes upon the *ātman* (self) when one says 'I am crippled (*vikala*) or whole (*sakala*)' when it is only his son or wife that is so ; or sometimes the attributes of the body as in 'I am fat', 'I am thin', and so on ; or sometimes the attributes of the sense-organs as in 'I am dumb', 'I am one-eyed', and so on ; or sometimes the attributes of the mind (*antaḥkaraṇa*) such as desire, intention, doubt and the like. Thus one superimposes the ego upon the self which is only the transcendental witness of the mind and its activities, and then again reversely superimposes the self, the witness of all, upon the ego. Thus there is this beginningless, endless, natural (*naisargika*) *adhyāsa* (superimposition) of the nature of wrong cognition (*mithyāpratyayarūpaḥ*), the cause of agency and enjoyment (of the individual souls) and patent to all.¹ This beginningless *adhyāsa* or *avidyā*, consisting in the mutual identification of the self and the not-self, is the presupposition of all ordinary or scriptural distinctions between means and ends, subjects and objects, in one word, between one thing and another. Even our philosophical and spiritual enquiries presuppose this *avidyā*.² It is indeed a palpable absurdity to imagine that the not-self is superimposed upon the self and *vice versa*. But nevertheless it is a fact that our ordinary experience presupposes this identification. Otherwise we cannot explain such experiences as 'I am fat', 'I am dumb' and the like. The object is superimposed upon the conscious subject, and the conscious subject is seemingly superimposed upon the object. The not-self is identified with the self and so is known and expressed, though the not-self has not the capacity to reveal or express itself.

But this identification is not one-sided. Were it so, there would be a complete merger of one in the other. In other words, either it will be the object and the not-self, or the subject and the self. But however intimately the self and the not-self are connected, the self does not become the not-self, and conversely the not-self does not become the self. The two poles exist side by side and because they are related, they must be accepted to become identical or not-different. The not-self is a non-entity. Yet it appears to be an entity because it is felt as identical with the self. And in this act of identification, the self also has to contribute a part. And this contribution consists in the seeming transference of being and manifestation to the not-self

¹ *adhyāso nāma atasmiṁs tadbuddhir ity avocāma . . . evam ahaṁ-pratyayinam aśeṣa-svapracāra-sākṣiṇi pratyagātmani adhyasya tam ca pratyagātmanam sarva-sākṣiṇam tadviparyayeṇa antaḥkaraṇādiṣv adhyavasyati. evam ayam anādir ananto naisargiko 'dhyāso mithyāpratyayarūpaḥ kartṛtvabhok-tṛtva-pravartakaḥ sarvaloka-pratyakṣaḥ—Ibid.*

² *Cf. tam etam avidyākhyam ātmānātmanor itaretarādhyāsam puraskṛtya sarve pramāṇa-prameya-vyavahārā laukikā vaidikā ca pravṛttāḥ sarvāṇi ca śāstrāṇi vidhi-pratiṣedha-mokṣaparāṇi—Ibid.*

identified with it. It should be borne in mind that though there is mutual identification of the self and the not-self, which is deducible from the fact that the self appropriates the attributes and limitations of the not-self (as is evident in the judgment 'I am fat' and the like) and the not-self appears as existent which means that the not-self, though a non-entity, derives the attribute of appearance and existence from the self, yet the identification or superimposition has not the same ontological status and meaning. The not-self is *per se* (*svarūpeṇa*) superimposed upon the self and all existence it appears to have is derived from the self with which it is identified. It has no being outside the self and as such cannot even *appear* independently. But the identification of the self does not mean the total identification of being, because the self is intrinsically real, and its identification with the not-self only means that the self owns up the not-self and vests it with its own existence. In other words, it only means that the self becomes related (*samsr̥ṣṭa*) to the not-self. And as relation is not intelligible in terms of difference it is interpreted as identification. There can be no relation between things which are different and also if the two are absolutely identical. If the terms were to be identical, they would forfeit their duality, and if they were as different as two unrelated things are from one another, then also there would be no relation. A relation, therefore, cannot be defined as a case of total identity or total difference. It is said to be a case of non-difference or identity because it is not a case of difference. So though identification is bilateral, the not-self is always a content and a predicate which being unreal cannot even appear outside the context. Appearance means *seeming* existence. And the term can *seem* to exist when the existence is borrowed. The identification of the self with the not-self is necessary to account for the appearance of existence of the content superimposed upon it. How can the attribute of one appear to be the attribute of another unless there be a relation which means identification as opposed to difference? In all cases of error the substratum is real and the predicate is falsely superimposed upon it. We have seen how superimposition presupposes mutual identification. But the identification of the substratum with the content is not the same thing as identification of the content with the substratum. And it is this distinction which accounts for the reality and truth of the substratum and the unreality and falsity of the content.

Even our most abstract thought is not free from this identification (*adhyāsa*). *Adhyāsa* is the very texture of our experience. Śaṅkara drives home this truth very convincingly and with various arguments drawn from natural life. Life presupposes action and action depends upon identification. One cannot act with his body unless one's self is superimposed upon it. The self, which is only reality *ex hypothesi*, can have no *raison d'être* for performing an action, which presupposes

several distinct factors—the agent, the act and the object and also the purpose and so on. But this plurality is itself an appearance and hence a case of superimposition. Unless the self feels that it is the body it cannot act. Action is possible only for the body, and the self can appear to act or believe itself to be the agent only if it identifies itself with the body. The maxim is that the attribute of one can belong to the other only if there is identity between the two—identity being understood as a relation which is different from difference. Our actions are for the fulfilment of our own purpose. If we could find that we are acting simply for the interests of those that have nothing in common with ourselves, we would forthwith stop functioning. If one realized that one had nothing in common with one's body or the sense-organs, one would at once stop all activities for their preservation. The function of knowing also depends upon the *adhyāsa*. Śaṅkara says: 'One free from the notions of 'I' and 'mine' with reference to the body, sense-organs etc. is incapable of being a subject of knowledge (*pramātā*) and thus the activity of knowing is impossible for him. The activity of perception and the like is not possible without the owning up of the sense-organs. Nor are the sense-organs capable of acting without the substratum (*viz.* the body). Nor can one take to activity without superimposing one's self upon the body. Nor in the absence of all this can an absolutely unrelated self become the subject of knowledge. And without the subject there can be no activity of knowledge. It, therefore, follows, that all such activities as perceptual knowledge and spiritual enquiries are possible only with reference to one possessed of *avidyā*.¹ This transcendental *adhyāsa* is common to both the animal and the human world, and lasts until the Self (*Ātman*) is realized and all subject-object relationship disappears. It is this *avidyā* that is the seed of worldly life. This is Śaṅkara's conception of *avidyā*. Now let us turn to his conception of *māyā*.

We have briefly referred to Śaṅkara's critique of the nature of our experience. It was found on analysis that mutual identification of the self and the not-self is the foundation of experience. But now the problem is: Why does this duality of self and not-self appear at all? Is there any separate entity called not-self? The answer of the Vedānta to such a question is well known. Duality is false. There is only One Self without a second. What is then this not-self? Why does it appear? In other words, why is there this world of phenomena? The analysis of experience shows that we refer everything to one constant and abiding Self although mostly we do so unknowingly. We unknowingly identify the Self with the world and the world with

¹ dehendriyādiṣv ahaṁ-mamā-'bhimāna-rahitasya . . . tasmād avidyāvadvaiṣayāṇy eva pratyakṣādinī pramāṇāni śāstraṇi ca—*Ibid.*

the Self, and this mutual identification is responsible for all our activities. But why is there this process of identification? Before answering this question let us see what is the implication and condition of this process of identification. Suppose the process ceases. What happens? Subject-object consciousness ceases. But why should the process cease at all? It could cease if there were any condition of it, and also if that condition could be removed. We, however, cannot conceive any condition of the beginningless process. Much less can we hope to discover it. It is incomprehensible. But yet we can gauge its nature by other means. There is a strong urge in us for freedom from the world process. The scriptures inform us of the reality of that freedom. Presuming the possibility of freedom, let us imagine what happens of the process when one is free. Suppose one is free, there is now no more process of identification for him. But does this state of freedom imply that the process of identification has ceased because there is now no tendency for it, or does it imply that there is no *second* to be superimposed upon? In the first alternative the possibility of the repetition of the process would still remain, and moreover freedom would become a farce. Freedom in this alternative means freedom from tendency. But what is this tendency? Why was it there? These ultimate questions remain unanswered. In the second alternative, however, there is no reason for such difficulties. Presuming the possibility of the second alternative, we can equate freedom to Absolute Existence without a second. Now if this is the ultimate state, what is the nature of the not-self and the beginningless process of identification? It was all indeed an illusory appearance. But the problem still remains 'What does this illusory appearance consist in?' It consists in *māyā*. Śaṅkara says: 'It is *māyā*, pure and simple, that the Great Self (*Ātman*) appears as the threefold states (*viz.* waking, dreaming and dreamless sleep) even as a rope appears as a snake and the like', and quotes the following from Gaudapāda's *Āgamaśāstra*: 'When the individual self (*jīva*), sleeping on account of *māyā* which has no beginning, is awakened, it realizes the state (of *turya*—the transcendental state of the self called the fourth state in contradistinction to the above three) which is unborn and in which there is neither sleep nor dream, nor duality.'¹ *Nāma* (name) and *rūpa* (form)—the elements of the world process—belong to the Lord and are known as His *māyā*. Śaṅkara says: 'Belonging to the nature, as it were, of the

¹ *māyāmātram hy etad yat paramātmāno 'vasthātrayātmanā 'vabhāsanam rajjvā iva sarpādibhāvene 'ti. atroktam Vedāntārtha-sampradāyavidbhir Ācāryaiḥ:*

anādimāyayā supto yadā jīvaḥ prabudhyate
ajam anidram asvapnam advaitam budhyate tadā.

—*SBh*, *BS*, II. 1. 9. See also *ĀS*, I. 16.

Omniscient Lord, there are *nāma* (name) and *rūpa* (form), the figments of *avidyā*, indefinable either as identical with or as different from the Lord, the germs of the world process, and known in the scripture (Śruti) and the traditional literature (Smṛti) as *māyā*, *śakti* (energy) and *prakṛti* (the primordial nature) of the Omniscient Lord.¹ *Māyā* thus is the cosmic force belonging to the Lord. It is *nāma* and *rūpa*. It is the appearance of the great *Ātman*. Or, we can say, *māyā* is the appearance of Reality. This is Śaṅkara's conception of *māyā*.

Now let us end this section with a remark or two on the relation of *avidyā* and *māyā*. Śaṅkara does never attempt to draw a line of distinction between *avidyā* and *māyā*. But it seems that he postulates *māyā* mainly for explaining the origination of the world appearance and *avidyā* for explaining the attachment of the individual to that appearance. If this is the case, then we can say that *māyā* and *avidyā* are complements each of the other.

Let us now turn to the Buddhist conception of *avidyā*.

VII

AVIDYĀ IN THE BUDDHIST SCHOOL

'Just as in a peaked house (*kūṭāgāra*), O Brethren, whatever rafters there are, all converge to the roof-peak, resort equally to the roof-peak, all go to junction there, even so, whatever wrong states there are, all have their root in ignorance, all may be referred to ignorance, all are fixed together in ignorance, all go to junction there.'²

'Whatever misfortunes there are here in this world, or in the next, they all have their root in ignorance (*aviññamūlaka*), and are given rise to by longing and desire.'³

The Buddhist chain of *pratītyasamutpāda* (dependent origination) begins with *avidyā* (ignorance) which is considered as the root of the world process.⁴ From *avidyā* (ignorance) originate *saṃskāras* (pre-dispositions), from *saṃskāras* originates *viññāna* (seed-consciousness), from *viññāna* originates *nāma-rūpa* (mind and body), and similarly *ṣaḍāyatana* (the six sense-organs), *spṛśa* (contact), *vedanā* (feeling), *trṣṇā* (craving), *upādāna* (clinging), *bhava* (coming to be), *jāti* (birth) and *jarāmaraṇa* (old age and death) originate. This process of origination is beginningless, and *avidyā* (ignorance) and *trṣṇā* (craving) are the parents of this process. *Trṣṇā* (craving) is the mother and

¹ sarvajñasya 'śvarasyā 'tmabhūta ivā 'vidyākalpīte nāmarūpe tattvānya-tvābhyām anirvacanīye saṃsāra-prapañca-bijabhūte sarvajñasya 'śvarasya māyā śaktiḥ prakṛtiḥ iti ca śrutismṛtyor abhilapyete—SBh, BS, II, 1, 14.

² SNi, XX, 1. Translation by Mrs. Rhys Davids.

³ Itivuttaka (§40), p. 34. The Basic Conception of Buddhism, p. 57.

⁴ We have referred to this chain in Chap. I, p. 10.

avidyā (ignorance) is the father.¹ Maitreyanātha gives a very impressive idea of the functions of the twelve factors of *avidyā*, *saṃskāra* etc. when he says: 'The world is afflicted due to the obscuration (of the intuition of truth by *avidyā*), implantation (of the *vāsanā* or will to live due to the *saṃskāras*), transference (of the *vāsanā*-seed to the place of birth by *viññāna*), the consequent formation (of the *nāma-rūpa* or body and mind), development (of the *ṣaḍāyatana*), the threefold feeling (due to the mutual contact (*sparsa*) of the senses, the object and the consciousness), enjoyment or suffering (due to *vedanā*), acquisition (of rebirth due to *trṣṇā*), tying down (of the *viññāna* to desires by the *upādānas*), turning towards (fruition of the past action due to *bhava*), and sorrow (caused by *jāti* and *jarāmaraṇa*).'² *Avidyā* covers the capacity of intuiting the truth.³ It is of the nature of *adarśana* (non-intuition).⁴ *Avidyā* is the cause of perversion (of truth).⁵ One under the sway of *avidyā* mistakes the impermanent for the permanent because of one's delusion about truth.⁶ *Samskāras* (predispositions) can lead to rebirth only if there is *avidyā*. Otherwise they are unproductive. *Samskāras* implant the seed of rebirth in the *viññāna* which then takes the seed to the place of rebirth. The mind and body (*nāma-rūpa*) form themselves. And so the process of origination goes on. The *avidyā* is also called delusion (*moha*).⁷ Nāgārjuna says: 'It is due to thinking the things which have no independent nature as eternal, possessed of self, and pleasant (*nityā-tma-sukha-sañjñā*) that this ocean of existence (*bhava*) appears to one who is enveloped by the darkness of attachment and delusion (*moha*).'⁸ In another place he says: 'The aggregates do not arise from desire, nor from time, nor from nature (*prakṛti*), nor from themselves (*svabhāvat*) nor from Lord (*Īśvara*), nor yet are they without cause; know that they arise from ignorance (*avidyā*) and desire (*trṣṇā*).'⁹ *Avidyā* ceases when the knowledge of the reality (*dhamma*) dawns. 'Even as a man

¹ Cf. tatra Mahāmate mātā katamā sattvānam yad uta trṣṇā paunarbhavikī nandirāga-sahagatā mātṛtvenotiṣṭhate avidyā pitṛtvenā 'yatanagrāmasyo 'tpattaye, etc.—*LA*, p. 138.

² chādanād ropapāc cai 'va nayanāt samparigrahāt pūranāt (triparicchedād) upabhogāc ca (saṅgrahāt) nibandhanād ābhimukhyād duḥkhato kliṣyate jagat.—*MVS*, I. 11-12a-b.

³ avidyāyā yathābhūta-darśana-vibandhanād iti—*MVSBh*, p. 29.

⁴ avidyāyā hy adarśanātmakatvād—*MVSBhT*, p. 29.

⁵ viparyāsa hetur avidyā—*MVSBh*, p. 35.

⁶ avidyāgato hi tattvasammohād anityādīn nityādirūpeṇa viparyasyati —*MVSBhT*, p. 35. Cf. tattve 'pratipattir mithyāpratipattir ajñānam avidyā. *Sālistambasūtra* quoted in *SS*, p. 222; *BAP*, p. 352; *MKV*, p. 564.

⁷ *Visuddhimagga*, XVII. 293.

⁸ *Mahāyānaviṃśikā*, verse 21.

⁹ Stanza 50 from Nāgārjuna's *Suhyllekha* as translated by Wenzel (PTS, 1886) from the Tibetan translation. Dr. Dasgupta's *A History of Indian Philosophy*, Vol. I, pp. 144-5.

born blind, and unfamiliar (with the right path), sometimes treads upon the right path and sometimes upon the wrong, so does the fool, ignorant of the world (*saṃsāra*), sometimes commit *puñña* (good act) and sometimes *apuñña* (bad act) in the world. But when he knows the reality (*dhamma*) and attains the truth his ignorance ceases, and he roams unperturbed.¹ With the cessation of *avidyā*, *trṣṇā* (craving) naturally ceases. If the truth is known desire for the illusory cannot exist. One seeks for permanence so long as the truth of impermanence does not dawn upon him. Ego-centric activity ceases when the falsity of the notion of a static self is comprehended. Desire for happiness disappears when the truth of universal suffering is realized. *Avidyā* consists in mistaking suffering for happiness, an ever-changing aggregate of *vedanā* (feeling), *viññāna* (consciousness), *saṃjñā* (coefficients of consciousness) and *saṃskāras* (predispositions) for an abiding ego, perpetual flow for unchanging staticity. But if this perverted outlook ceases, *trṣṇā* (craving) naturally disappears. This is the general outlook of Buddhism towards *avidyā*. But along with the development of thought, it was but natural that the meaning of *avidyā* should change. *Avidyā* means ignorance or wrong cognition of truth, and hence its meaning would naturally change along with the change in the conception of the nature of truth. It, therefore, follows that the meaning of *avidyā* cannot remain constant. Let us now see the nature of *avidyā* in later Buddhist thought.

We shall begin with the Vijñānavādins. The Buddhists distinguish between the *saṃvṛti satya* (empirical truth) and the *paramārtha satya* (transcendental truth).² The function of *saṃvṛti* is to cover the knowledge of the truth. *Saṃvṛti* covers the real nature of truth and reveals it only as covered by itself, and is also called *avidyā* (ignorance), *moha* (delusion), and *viparyāsa* (perversion).³ The Buddhists further distinguish three characteristics (*lakṣaṇa*) or natures (*svabhāva*) of a thing viz. (1) *parikalpita* (imagined), (2) *paratantra* (dependent), and (3) *pariniṣpanna* (real or true), sometimes briefly called *kalpita*, *tantra* and *niṣpanna* respectively.⁴ Vasubandhu gives

¹ *Visuddhimagga*, XVII. 119.

² Cf. *dve satye samupāsritya buddhānām dharmadeśanā lokasaṃvṛti-satyam ca satyam ca paramārthataḥ*.—*MK*, XXIV. 8. *duve saccāni akkhāsi sambuddho vadatam varo sammutim paramattham ca tatīyam nūpalabbhati*.

—Quoted by Buddhaghosa in *Aṭṭhakathā* on *KV*, p. 30. For further references see *AS*, p. 162, footnote 5.

³ Cf. *saṃvriyata āvriyate yathābhūtaparijñānam svabhāvāvaraṇād āvṛta-prakāśanāc cā 'naye 'ti saṃvṛtiḥ avidyā moho viparyāsa iti paryāyāḥ*.—*BAP*, pp. 352 ff.

⁴ Cf. *buddhyā vivecyamānam hi na tantraṁ nā 'pi kalpitam niṣpanno nā 'sti vai bhāvaḥ katham buddhyā prakalpyate*.—*LA*, X. 374. *kalpitaḥ paratantraś ca pariniṣpanna eva ca*.—*MVS*, I. 6a-b.

an apt illustration of these three. Suppose one creates an elephant by dint of one's spell. Now the elephant appears, but that is only a phantom of the elephant, and in no way the elephant itself. Here the elephant is *parikalpita* (imaginary), the form of the elephant is *paratantra* (dependent), and the absence of the elephant is *pariniṣpanna* (real).¹ An object, according to the Mādhyamikas and the Yogācāras, is *śūnya* i.e. devoid of any intrinsic reality, yet we know it as a particular object. This appearance of it as a particular object is an imagined one (*parikalpita*). Vasubandhu says: 'Whatever thing is imagined by whatever imagination, all that is only *parikalpita*. That is not the true nature (*svabhāva*) of the real.'² An imaginary (*parikalpita*) object, although, in essence, it is non-existent, yet exists for practical purpose, and as such is said to have a characteristic (*svabhāva*) by way of concession to the practice of the common people who are ignorant of the truth.³ A dependent (*paratantra*) characteristic is so called because it originates depending upon its cause and conditions.⁴ The *pariniṣpanna* (real) characteristic consists in the true nature of a thing, completely free from all imagined characteristics, and is comprehended by *avikalpa-jñāna* (non-constructive intuition).⁵ Let us now come to the Vijñānavādin's conception of *avidyā*.

The Vijñānavādins denounce the duality of perceiver and perceived as false. The *Laṅkāvatāra* says: 'All this is only consciousness (*citta*). The consciousness functions in two ways as perceived and perceiver. There is neither the subject nor what belongs to the subject.'⁶ In another place, it says: 'There is consciousness alone, there is no external object (*dṛśya*). The consciousness itself is seen twofold as perceived and perceiver, and is bereft of eternality and annihilation.'⁷ The creation of the external world is due to the influence of *vāsanā*

¹ māyākṛtaṃ mantravaśāt khyāti hastyātmanā yathā
ākāramātraṃ tatrā 'sti hastī nā 'sti tu sarvathā.
svabhāvaḥ kalpito hastī paratantras tadākṛtiḥ
yas tatra hastyabhāvo 'sau pariniṣpanna iṣyate.—TSN, 27, 28.

² yena yena vikalpena yad yad vastu vikalpyate
parikalpita evā 'sau svabhāvo na sa vidyate.—Tk, 39.

Also cf. LA, pp. 163-4: na Mahāmate yathā bālapṛthag-janair bhāva-
svabhāvo vikalpyate tathā bhavati. parikalpita evā 'sau Mahāmate na bhāva-
svabhāva-lakṣaṇādhāraṇam.

³ Cf. parikalpita ity ucyate. sa punar dravyato 'sann api vyavahārato 'sti
'ti svabhāva ucyate—MVSBhT, p. 19.

⁴ Cf. paratantraḥ paravaśo hetupratyaya-pratibaddha-janmakatvāt—Ibid.

⁵ kalpitena svabhāvena tasya yā 'tyantaśūnyatā
svabhāvaḥ pariniṣpanno 'vikalpa-jñānagocaraḥ).

—Quoted in MVSBhT, p. 19.

⁶ cittamātraṃ idaṃ sarvaṃ dvidhā cittaṃ pravartate
grāhyagrāhakabhāvena ātmātmiyaṃ na vidyate.—LA, III, 121.

⁷ cittamātraṃ na dṛśyo 'sti dvidhā cittaṃ hi dṛśyate
grāhyagrāhakabhāvena śāśvatocchedavarjitam.—LA, III, 65.

(predisposition) which is beginningless. The consciousness becomes twofold, or rather appears as twofold due to its *vāsanā*. The *Laṅkāvatāra* says: 'There is no external object as the fools imagine. The consciousness functions as the appearance of objects, being influenced by *vāsanā*.¹ The objective world is like an elephant called up by illusion (*māyā-hastin*). It appears to the consciousness perfumed by ignorance (*ajñāna*).² The things (*dharma*s) are unborn. They are non-existent. They are like a city of gods appearing in the clouds, a dream, and a creation of *māyā*. It is the consciousness that functions variously, it is again the consciousness that is emancipated. The consciousness, and none else, is born, and again it is the consciousness that ceases to be.³ For those who can see through reason, both the perception and the perceived cease.⁴ The consciousness moves round the objects even as an iron rotates round a magnet, being ever rooted in and nourished by the *vāsanās*.⁵

But now, the problem is, why should all this illusion appear at all? What is responsible for this glamorous appearance, this unending dream, this gorgeous sky-flower, this dazzling city in the sky? Of course, such a question is obviously absurd in view of the unreality of the world so frankly admitted by the Vijñānavādins. But even then the question could not be avoided. The Buddhist postulation of the threefold characteristics, described above, is an attempt at explanation of the appearance of the gorgeous show. The consciousness ideates and imagines and creates out of itself, and the creations follow definite laws. The creations are imaginary, but nevertheless they abide by certain order and have definite conditions for appearance. They are not haphazard and chaotic. They are *pratītya-samutpanna* (causally determined). *Parikalpanā* (imagination) lies at the root of creation. But this does not mean that the creation is whimsical. It certainly proceeds in a definite direction and has well-defined causes and conditions. Although the nature of this creation is not definable, yet it is

¹ *bāhyo na vidyate hy artho yathā bālair vikalpyate vāsanair luḍitam cittam arthābhāsaṁ pravartate.*—*LA*, X. 154-155.

² *Cf. māyā-hastī yathā citraṁ patrāṇi kanakā yathā tathā dr̥ṣyaṁ nṛpāṁ khyāti citte ajñānavāsīte.*—*LA*, X. 126.

³ *Cf. anutpannā hy amī dharmā na caī 'vai 'te na santi ca gandharvanagara-svapna-māyānirmāṇa-sādṛśāḥ. citraṁ pravartate citraṁ cittam eva vimucyate citraṁ hi jāyate nā 'nyac cittam eva nirudhyate.*—*LA*, X. 144-5.

⁴ *yuktyā vipaśyamānānāṁ grāhagrāhyaṁ nirudhyate.*—*LA*, X. 154.

Maitreya-nātha gives the following argument in order to prove the non-existence of artha and its vijñāna:

arthasattvātma-vijñapti-pratibhāsaṁ prajāyate

vijñānaṁ nā 'sti cā 'syā 'rthas tadabhāvāt tad apy asat.—*MVS*, I. 4.

⁵ *Cf. vāsanair bṛñhitāṁ nityaṁ baddhvā mūlaṁ sthiraśrayam bhramate gocare cittam ayaskānte yathā 'yasam.*—*LA*, X. 14.

not independent and groundless. It is *paratantra* (causally determined) and is the object of empirical perception.¹ There is one common defect, a basic fault, that compels the consciousness to project this universe and keeps it tied to it. The process of projection begins with duality. Now there is appearance of subject and object, perceiver and perceived, and all that duality implies. What is that common defect, that basic fault? The Vijñānavādins say that it is *abhūtaparikalpa*, the conjuring up of the imaginary unreal. In answer to Mahāmātī's question about the nature of the *abhūtaparikalpa*, the Lord said: 'Due to the persistent predilection for the imaginary unreal objects, various and multiform, O Mahāmātī, the imagination, being active, functions. It functions due to a strong predilection and bias for the perception of external multiform objects as also due to a strong inclination for the subject as well as what belongs to the subject, in the case of those who are strongly rooted in the belief in the reality of the perceived and the perceiver, O Mahāmātī.'² Maitreyanātha says: 'The prius of constructive ideation or unreal imagination (*abhūtaparikalpa*) exists (in reality). Duality does not exist there (in the prius). The basis of the negation of duality (*śūnyatā*), however, exists (in reality). The unreal imagination (somehow) exists even in that (negation of duality).'³ Yasubandhu says that all afflictions (*saṅkleśa*) originate from the unreal imagination (*abhūtaparikalpa*).⁴ Sthiramati explains this *abhūtaparikalpa* as 'the locus or the instrument of the imagination of unreal duality.'⁵ He further says 'Generically, *abhūtaparikalpa* consists in pure consciousness and its concomitant associates (*citta-caitasikas*) such as feeling and willing that are liable to metempsychosis; it exists from beginningless time and ends in final emancipation (*nirvāṇa*). Specifically, it consists in the imagination of the perceived and the perceiver.'⁶ The *abhūtaparikalpa* quā the prius of unreal imagina-

¹ Cf. kalpitāḥ pratyayotpanno 'nabhihāpyaś ca sarvathā paratantra-svabhāvo hi śuddhalaikagocaraḥ.—*MVSBhT*, p. 19.

² artha-vividha-vaicitryā-'bhūtaparikalpā-'bhiniveśān Mahāmāte vikalpaḥ pravartamānaḥ pravartate. nṛpāṃ grāhya-grāhaka-'bhiniveśā-'bhiniviṣṭānām ca Mahāmāte . . . bāhya-vicitrārthopālabhā-'bhiniveśāt . . . ātmātmīyā-'bhiniveśāt—*LA*, p. 150.

³ abhūtaparikalpo 'sti dvayaṃ tatra na vidyate śūnyatā vidyate tv atra tasyām api sa vidyate.—*MVS*, I. 2.

We have translated the term *abhūtaparikalpa* in a number of ways. Thus sometimes we have translated it as 'the prius of constructive ideation or unreal imagination,' sometimes simply as 'unreal appearance' or 'unreal imagination'. The term conveys all these meanings and therefore we shall select one or the other in accordance with the context.

⁴ eṣaḥ sarvaḥ saṅkleśo 'bhūtaparikalpāt (pravartate)—*MVSBh*, p. 37.

⁵ abhūtam asmin dvayaṃ parikalpyate 'nena ve 'ty abhūtaparikalpaḥ—*MVSBhT*, p. 12.

⁶ anādikālikā nirvāṇaparyavasānāḥ saṃsārānurūpās citta-caitasikā nirviśeṣeṇā 'bhūtaparikalpaḥ. viśeṣas tu grāhya-grāhaka-vikalpaḥ—*Ibid*.

tion is free from the duality of the perceived and the perceiver. It is called *śūnya* (void) because it does not contain the duality. It is not *śūnya* (absolute negation) in itself. The prius of unreal imagination is void (*śūnya*) of the perceived and the perceiver (*grāhya-grāhaka*) even as a rope is void of snakes.¹ It can be defined by existence (*sattva*) as well as by non-existence (*asattva*). It exists as well as does not exist. It exists *quā* itself. But it does not exist *quā* the perceiver and the perceived (*grāhya-grāhaka*), because there is no duality in it.² There is absolute non-existence of duality. But the awareness of duality cannot be denied. This awareness is *abhūtaparikalpa quā* unreal imagination or constructive ideation. It cannot but be illusory inasmuch as it is an awareness of the unreal duality. But then the objection naturally arises: Why should not this illusory awareness (*bhrānti-vijñāna*) itself be condemned to be as unreal as the perceived and the perceiver?³ Maitreya-nātha says that the *abhūtaparikalpa quā* unreal imagination cannot be absolutely non-existent because emancipation is held to be due to the destruction of it.⁴ If there were no illusion (*bhrānti*) at all, there would be no afflictions (*saṅkleśa*) and hence no bondage (*bandha*). Consequently there would be no emancipation because emancipation presupposes bondage. And in that case the reality should be taken as it appears, or it should be condemned as an absolute nothing.⁵ The postulation of illusion (*bhrānti*), therefore, is necessary for the establishment of emancipation. This illusion, as we have said above, consists in the awareness of duality. If the awareness of the duality of the perceived and the perceiver were an absolute reality (*paramārtha*) there would be eternal afflictions (*saṅkleśa*) and consequently there would be absence of emancipation (*nirvāṇa*). On the other hand, if that were an absolute non-entity there would be total absence of afflictions (*saṅkleśa*) and consequently eternal freedom from afflictions (*vyavadāna*). But both these consequences of absence of emancipation and eternal freedom from afflictions are undesirable, because both of them imply futility of all endeavours for emancipation. On these grounds, it is established that the *abhūta-*

¹ (*grāhya-grāhaka*)-rabitatā 'bhūtaparikalpasya śūnyatā. na khalv abhūtaparikalpo 'pi na bhavati. yathā rajjuḥ śūnyā sarpatvabhāvena tatsvabhāvatvā-bhāvāt sarvakālaṁ śūnyā na tu rajjusvabhāvena tathe 'hā 'pi—*Ibid.*

² *abhūtaparikalpo* 'sti 'ti. tenā 'bhūtaparikalpasya sattvaṁ nirdiśyate ity arthaḥ . . . tat punar grāhyagrāhakabhāvenā 'sattvaṁ yasmād abhūtaparikalpe dvayaṁ nā 'sti tasmād abhūtaparikalpo 'pi dvayātmanā nāsti 'ty uktam bhavati—*Ibid.*, p. 14.

³ kimarthaṁ punas tasya bhrānti-vijñānasyā 'bhāva eva ne 'śyate grāhya-grāhakavat—*Ibid.*, p. 18.

⁴ na tathā sarvathābhāvas tatksayān muktir iśyate.—*MVS*, I. 5c-d.

⁵ Cf. *bhrāntimātre* 'py asati saṅkleśābhāvād bandho 'pi nāsti, pūrvasmāddhi bandhanān muktir iti muktir api nāsti, kimiti yathā prakhyātis tathā bhāvo ne 'śyate, sarvathā vā 'bhāva iti—*MVSBhT*, p. 18.

parikalpa (awareness of the duality) exists and also that duality does not exist.¹ That there is *saṅkleśa* (afflictions) is a fact too apparent to deny, and it is also a verity that this *saṅkleśa* is due to the awareness of the duality of the perceived and the perceiver. On the cessation of this awareness there is cessation of *saṅkleśa* and consequently there is emancipation. But how can this awareness cease if it is there in its own right? If the awareness of duality is an immutable fact, there is no possibility of emancipation. Again, if this awareness did not exist at all there would be no real existence of *saṅkleśa*. It, therefore, follows that the awareness is neither an immutable fact nor an unreal fiction. It is there *quā* basic defect or a fault or *abhūtaparikalpa* (unreal imagination) as it is called. The logical argument of this position can be put in this form: 'There is *saṅkleśa* as well as an urge from within to get rid of this *saṅkleśa* and attain *mukṭi* (emancipation). The *saṅkleśa* presupposes some defect as its cause. The nature of this cause is deduced from the consideration of the conditions of this sorrowful and miserable existence. There is misery and sorrow so long as there is the awareness of the duality of the perceiver and the perceived, subject and object, I and mine ; and if this duality is an immutable fact, there is no reason why the awareness of it should cease to exist. It is, however, established by the evidence of experience as well as logical arguments that there is no duality. Now the awareness of duality remains. This awareness is the ultimate cause of all *saṅkleśa*.' But then the problem is, why is there this awareness of duality at all? This question has not been dealt with explicitly. But, as is usual elsewhere, the Buddhists took resort to the conception of the beginninglessness of the world and consequently to the beginninglessness of this awareness of duality. But the problem can be answered in yet a different way. The reality is as it is. The world is only an appearance. There is, in reality, neither *saṅkleśa* (afflictions) nor *vyavadāna* (freedom from afflictions), neither *bandha* (bondage) nor *mokṣa* (emancipation). Hence there is also not the awareness of duality. It is as much an appearance as its product *viz.* the phenomenal universe. The *Laṅkāvatāra* says: 'There is neither *saṅkleśa* (impurity) nor *śuddhi* (purification) because there is non-existence of all things (*dharma*s).'² 'There is neither emancipation nor bondage.'³

¹ Cf. . . . grāhya-grāhakatvena paśvādeḥ pratibhāso yadi punar evaṁ paramārthataḥ syād evaṁ sati nityaḥ saṅkleśaḥ syāt. tathā ca nirvāṇābhāvaḥ, evaṁ bhrāntimātrasyā py abhāve saṅkleśābhāvo nityaḥ ca vyavadānaṁ prasa-
jyate. evaṁ co 'bhayathā 'pi mokṣārthināṁ vyartha yatnaḥ syāt. ato 'bhūta-
parikalpo 'sti dvayaṁ ca na vidyata ity avaśyam abhyupagantavyam.—*Ibid.*, pp. 18-19.

² abhāvāt sarvadharmāṇāṁ saṅkleśo nā 'sti śuddhi ca.—*LA*, X. 137a-b.

³ na mokṣo na ca bandhanam—*LA*, X. 275.

In this connection, it will not be irrelevant to mention the Vijñānavādin's conception of twofold *āvaraṇas* (veils) viz. *jñeyāvaraṇa* and *kleśāvaraṇa* on the disappearance of which depends enlightenment. The word *jñeya* means 'knowable' i.e. the *dharma*s 'elements of existence' which are not substantial and thus have no reality.¹ The *āvaraṇa* 'cover' in the form of *jñeya* is called *jñeyāvaraṇa*. Sometimes the term *jñeyāvaraṇa* is also explained as '*āvaraṇa* regarding the knowable'.² In this case the knowable (*jñeya*) is the reality or the things in their true nature. Similarly, *kleśāvaraṇa* means the *āvaraṇa* in the form of *kleśa*s.³ On the question of the purification of these *āvaraṇas*, the *Laṅkāvatāra* says: 'The *jñeyāvaraṇa*, O Mahāmati, is purified due to a special kind of intuition of *dharma-nairātmya* or unsubstantiality of things as they appear. The *kleśāvaraṇa*, on the other hand, is destroyed due to the practice of intuition of *pudgalanairātmya* 'the unreality of the individual ego'.⁴ These *āvaraṇas* are also conceived to be as unreal and illusory as the *abhūtaparikalpa* (unreal imagination), because the consciousness is pure and luminous (*prabhāsvara*) by nature.⁵

This is the nature of *avidyā* of the Vijñānavādins. Let us now study the conception of *avidyā* in the *Tathatā* philosophy of Aśvaghoṣa.⁶

Aśvaghoṣa held that in the soul two aspects may be distinguished—the aspect as thatness (*bhūtatahatā*) and the aspect as the cycle of birth and death (*samsāra*). The soul as *bhūtatahatā* means the oneness of the totality of all things (*dharmadhātu*). Its essential nature is uncreate and eternal. All things simply on account of the beginningless traces of the incipient and unconscious memory of our past experiences of many previous lives (*smṛti*) appear under the forms of individuation. If we could overcome this *smṛti* the signs of individuation would disappear and there would be no trace of a world of objects. All things in their fundamental nature are not namable or explicable. They cannot be adequately expressed in any form of language. They possess absolute sameness (*satatā*). They are subject neither to

¹ See *ĀS*, p. 210.

² Cf. *jñeyam cā "vṛtīr āvaraṇam . . . jñeyam eva samāropitarūpatvād āvṛtīḥ—BAP*, p. 447. *jñeyāvaraṇam api sarvasmin jñeye jñānapratibandhabhūtam akliṣṭam ajñānam—Tk*, p. 15.

³ *kleśā evā "vṛtīḥ—BAP*, p. 447.

⁴ *jñeyāvaraṇam punar Mahāmate dharma-nairātmya-darśana-viśeṣād viśudhyate, kleśāvaraṇam tu pudgala-nairātmyadarśanābhyāsapūrvakam prahīyate—LA*, p. 241.

⁵ Cf. *prakṛti-prabhāsvaram cittam—LA*, X. 750, 753, 754.

⁶ This study is based on Dr. Dasgupta's *A History of Indian Philosophy*, Vol. I (First edition), pp. 129-138. Dr. Dasgupta's statements are based on *Awakening of Faith*, an English translation by Suzuki of the Chinese version of *Sraddhotpādaśāstra* of Aśvaghoṣa.

transformation nor to destruction. They are nothing but one soul—*thatness* (*bhūtatathatā*).

The soul as birth and death (*saṃsāra*) comes forth from the *tathāgata* womb (*tathāgatagarbha*), the ultimate reality. But the immortal and the mortal coincide with each other. Though they are not identical they are not duality either. Thus when the absolute soul assumes a relative aspect by its self-affirmation it is called the all-conserving mind (*ālaya-vijñāna*). It embraces two principles, (1) enlightenment, (2) non-enlightenment. Enlightenment is the perfection of the mind when it is free from the corruptions of the creative instinctive incipient memory (*smṛti*). It penetrates all and is the unity of all (*dharmadhātu*). That is to say, it is the universal *dharmakāya* of all *Tathāgatas* constituting the ultimate foundation of existence. The multitude of people (*bahujana*) are said to be lacking in enlightenment, because ignorance (*avidyā*) prevails there from all eternity, because there is a constant succession of *smṛti* (past confused memory working as instinct) from which they have never been emancipated. But when they are divested of this *smṛti* they can then recognize that no states of mentation *viz.* appearance, presence, change and disappearance, have any reality. They are neither in a temporal nor in a spatial relation with the one soul, for they are not self-existent. The enlightenment shows itself imperfectly in our corrupted phenomenal experience as *prajñā* (wisdom) and *karma* (incomprehensible activity of life). Though all modes of consciousness and mentation are mere products of ignorance, ignorance in its ultimate nature is identical and non-identical with enlightenment; and therefore ignorance is in one sense destructible though in another sense it is indestructible. When the mind of all creatures, which in its own nature is pure and clean, is stirred by the wind of ignorance (*avidyā*), the waves of mentality (*vijñāna*) make their appearance. These three (i.e. the mind, ignorance and mentality) however, have no existence, and they are neither unity nor plurality. When the ignorance is annihilated, the awakened mentality is tranquillized, whilst the essence of wisdom remains unmolested. It is by the touch of ignorance (*avidyā*) that the truth assumes all the phenomenal forms of existence. Non-enlightenment is the *raison d'être* of *saṃsāra*. In describing the relation of the interaction of *avidyā* (ignorance), *karmavijñāna* (activity consciousness—the subjective mind), *viśaya* (external world—represented by the senses), and the *tathatā* (suchness), *Āśvaghoṣa* says that there is an interperfuming of these elements. Thus *Āśvaghoṣa* says 'By perfuming we mean that while our worldly clothes (*viz.* those which we wear) have no odour of their own, neither offensive nor agreeable, they can yet acquire one or the other odour according to the nature of the substance with which they are perfumed. Suchness (*tathatā*) is

likewise a pure *dharma* free from all defilements caused by the perfuming power of ignorance. On the other hand ignorance has nothing to do with purity. Nevertheless we speak of its being able to do the work of purity because it in its turn is perfumed by suchness. Determined by suchness ignorance becomes the *raison d'être* of all forms of defilement. And this ignorance perfumes suchness and produces *smṛti*. This *smṛti* in its turn perfumes ignorance. On account of this (reciprocal) perfuming, the truth is misunderstood. On account of its being misunderstood, an external world of subjectivity appears. Further, on account of the perfuming power of memory, various modes of individuation are produced. And by clinging to them various deeds are done, and we suffer, as the result, miseries mentally as well as bodily.¹ This is Āśvaghoṣa's idea of the genesis of the world process. Suchness determines ignorance, and this determined ignorance causes all forms of defilement. There is apparent perfuming of suchness by ignorance, and the result is the production of *smṛti*. This *smṛti* together with the ignorance then produces misunderstanding of truth by the process of mutual perfuming. This misunderstanding of truth in its turn is responsible for the appearance of the external world of subjectivity. Then follow all sorts of mental and physical miseries, in one word, *saṃsāra*. But this *saṃsāra* has to be got rid of. Āśvaghoṣa describes the process leading to *nirvāṇa* as follows. 'Suchness perfumes ignorance, and in consequence of this perfuming the individual in subjectivity is caused to loathe the misery of birth and death and to seek after the blessing of *nirvāṇa*. This longing and loathing on the part of the subjective mind in turn perfumes suchness. On account of this perfuming influence we are enabled to believe that we are in possession within ourselves of suchness whose essential nature is pure and immaculate ; and we also recognize that all phenomena in the world are nothing but illusory manifestations of the mind (*ālaya-vijñāna*) and have no reality of their own. Since we thus rightly understand the truth, we can practise the means of liberation, can perform those actions which are in accordance with the *dharma*. We should neither particularize, nor cling to objects of desire. By virtue of this discipline and habituation during the lapse of innumerable (*asaṅkhyeya*) *kalpas* we get ignorance annihilated. As ignorance is thus annihilated, the mind (*ālayavijñāna*) is no longer disturbed, so as to be subject to individuation. As the mind is no longer disturbed, the particularization of the surrounding world is annihilated. When in this wise the principle and the condition of defilement, their products, and the mental disturbances are all annihilated, it is said that we attain *nirvāṇa* and that various spontaneous displays of activity are accomplished.'²

¹ Quoted from *Awakening of Faith* in *HIP*, Vol. I, p. 135.

² Quoted in *HIP*, Vol. I, pp. 135-136.

This is Āśvaghoṣa's conception of the nature, function and annihilation of *avidyā*. On the difference of general outlook of the idealism of *Laṅkāvatāra* and the doctrines of Āśvaghoṣa and Nāgārjuna, Dr. Dasgupta says: 'The *Laṅkāvatāra* admitted a reality only as a make-believe to attract the Tairthikas (heretics) who had a prejudice in favour of an unchangeable self (*ātman*). But Āśvaghoṣa plainly admitted an unspeakable reality as the ultimate truth. Nāgārjuna's Mādhyamika doctrines which eclipsed the profound philosophy of Āśvaghoṣa seem to be more faithful to the traditional Buddhist creed and to the Vijñānavāda creed of Buddhism as explained in the *Laṅkāvatāra*.'¹

There is nothing peculiar in the conceptions of *avidyā* of the other schools of Buddhist thought such as the Mādhyamika and the like, and so we do not refer to those schools. Of course, there is difference among them as regards the nature of reality and as such there is consequent difference in their conception of the nature and function of *avidyā*. But our above enquiry is sufficient to give an idea of the various Buddhist conceptions of *avidyā* inasmuch as those conceptions are only restatements in some form or other of the conceptions we have already discussed.

Let us now study the Śaiva conception of *avidyā*.

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VIII

AVIDYĀ IN THE ŚAIVA SCHOOL

There are two schools of Śaiva philosophy: (1) monistic and (2) dualistic. We shall deal with the dualistic school in the beginning and in the end briefly notice the standpoint of the other school.

Dualistic Śaivism

Dualistic Śaivism accepts the duality of spirit and matter and also believes in the plurality of spirits (souls). It also believes in the existence of a transcendent Being, known as Paramaśiva (or simply Śiva), Maheśvara or Paśupati, who is eternally free and is of the nature of pure consciousness and perfect will. Besides this transcendent Being and the plurality of individual souls, there is *bindu* or *mahāmāyā* (pure matter) which is the material stuff of the higher and pure order of evolution, and *māyā* (impure matter) which is the material stuff of the lower and impure order of creation.

The innate nature of every soul is similar to that of Śiva. But it lies obscured and is to be recovered and reinstated. The search for

¹ HIP, Vol. I. p. 138.

the ultimate cause of this obscuration leads to the postulation of *avidyā* which, in Śaivism, is regarded as a positive entity, called *mala* (taint or contamination), whose essential function is to reduce the inherent powers—such as omniscience, omnipotence, absence of desires and freedom from spatial and temporal limitations—of the soul to their minimum. Under the stress of *mala*, the soul loses its freedom of consciousness and will and is known as *aṇu* (atomic) because of the reduction of its innate powers to *aṇutva* (atomic measure). It has lost its *śivatva* (perfection) and is known as *paśu* (animal). The *mala* that reduces the powers of the soul to *aṇutva* (atomicity) is known as *āṇava-mala*. This is the most fundamental form of *pāśa* (trap that binds the soul to the wheel of worldly existence). There are other forms of *pāśa* as well. Let us study in brief the nature of these forms.

Let us begin with the *mala-pāśa*, the fundamental function whereof has been just stated. *Mala-pāśa* is a unitary entity with manifold powers. It obscures the power of consciousness and the freedom of will. It lies mixed up with the soul. Even as the husk lies mixed up with rice and is the cause of the further production of root, sprout etc. of rice, exactly so the *mala* lies mixed up with the soul and is the cause of its ever-repeating embodied mundane existence. It can, however, be disentangled from the soul, thereby enabling it to regain its divine nature, even as the dark colour of copper can be removed from it resulting in its restoration to its pristine nature of pure gold.¹ *Mala* is beginningless and is responsible for the *paśutva* (animality) of the soul² which is potentially of the nature of Śiva with unlimited consciousness and power. It is the existence of this *mala* that justifies the Divine Will of Śiva to actuate the evolution of the material stuff for the sake of those souls that are associated with it.³ *Mala* is uncaused, constant and eternal.⁴ It is one, but because of its varied powers it can cover the different souls so that the emancipation of one soul does not involve the emancipation of all others.⁵

Next we come to the second form of *pāśa* called *karma-pāśa*. The obscured and suppressed omnipotence (*sarvakartṛtva*) of the soul, associated with *mala*, finds expression in imperfect activities of the body, the sense-organ of speech and mind, which lead to the acquisi-

¹ Cf. *eko hy anekāśaktir drk-kriyayōś chādako malo puṁsām tuṣakambukavaj jñeyas tāmraśrita-kālimāvad vā.—TP*, p. 56.

² *athā 'nādi-malaḥ puṁsām paśutvaṁ parikīrtitam—Śataratnasāṅgraha*, p. 36.

³ Cf. *evam māyāyāḥ śivecchāvaśād āvāpasya prasavābhimukhabhāvasya kalādi-kāryādeś ca tan-(malarūpaṁ paṅkaṁ) nimittam iti—Ibid.*

⁴ Cf. *tasmān na karmavat pravāhānāditvaṁ malasya. kintu kāraṇābhāvad evā 'nāditvaṁ māyavat—Ibid.* (Commentary), p. 37.

⁵ *malasyai 'katve 'pi tadyāvāraka-śaktinām ānantyāt tadāvāryāṇām api bhedād nai 'kamuktau sarvamuktiprasaṅgaḥ—Ibid.* (Commentary), p. 38.

tion of invisible merits (*dharmā*) and demerits (*adharma*) according as they are good or bad. These merits and demerits constitute *karma-pāśa* which is responsible for the worldly vicissitudes—the happy and unhappy experiences of the soul. The soul involved in the worldly process has lost its self-contained complacency (*āptakāmatva*) and is consequently driven into perpetual quest of the good things of the world in order to regain the lost paradise. It gets into possession of these good things in conformity with its deserts. Each soul has its own *karma-pāśa* which is beginningless in the sense that it had an unbroken continuity in the past and not in the sense that it is an unchanging invariable constant. *Karman* is ever changing. But its continuity had no break, because that would have resulted in the emancipation of the soul. It cannot be an invariable constant because in that case emancipation would never be possible.¹ *Karman* matures during the period of dissolution and fructifies during the period of creation. It remains embedded in the principle of *māyā* (impure matter) during the dissolution and does not suffer attrition or destruction until its effects are experienced by the soul concerned.²

The third form of *pāśa* is known as *māyā-pāśa*. *Māyā* (impure matter), as we have said, is the material stuff of the lower order of evolution. The soul ensnared by *mala* and *karman* gets entangled in the cosmic order evolved out of *māyā*. The body and sense-organs and the external world in which it has to live out its predetermined career are all evolved out of *māyā* which is their matrix. This *māyā* is not an unreal fiction. It is an eternal real entity which is ultimate and uncaused.³ It is as real and independent as *mahāmāyā* (pure matter) which is the material stuff of the higher order of evolution. *Māyā* is a *pāśa* (trap) inasmuch as it encases the soul and keeps it enmeshed by itself.

The fourth⁴ form of *pāśa* is constituted by *mahāmāyā* (pure matter) which is the material stuff of the pure order of creation. *Mahāmāyā* is pure matter and the bodies formed out of it are luminous. Only those souls which have destroyed their *karma-pāśa* and *māyā-pāśa* are entitled to have the luminous bodies evolved out of *mahāmāyā*, on the maturation of their *mala* and the consequent descent of the Divine Grace.

¹ Cf. *karmā 'nādi pravāharūpeṇa, na cai 'kasyai 'va karmaṇaḥ sarvadā 'vasthānena. tathā satī bhāvarūpasya karmaṇo 'nāditvenā 'tmavan nityatayā 'nirmokṣaprasaṅgāt—TP (Commentary), p. 58.*

² Cf. *svāpe vipākam abhyeti tat sṛṣṭāv upayujyate*

māyāyām vartate cā 'nte nā 'bhuktaṁ kṣayam eti ca.

—*Satvatrasaṅgraha*, p. 57.

³ *māyā ca vasturūpā mūlaṁ viśvasya nityā sā.—TP, p. 58.*

⁴ Sometimes only the above three forms of *pāśa* are mentioned. But in that case the fourth and the fifth forms of *pāśa* viz. *mahāmāyā* and the Lord's *rodha-śakti*, are to be understood by implication. *Vide TP (Commentary), p. 32.*

The power of obscuration (*rodha-śakti*) belonging to the Lord Śiva is recognized as the fifth form of *pāśa*. Lord Śiva is not responsible for the obscuration of the innate nature of the souls. But obscuration continues in the absence of the descent of His Grace and so the non-descent of Grace, because it apparently imitates the nature of a *pāśa*, is conceived as the positive power of obscuration. Thus it is said that although the power of Maheśvara is auspicious and beneficent to all, yet because of its apparent imitation of the functions of *mala*, it is known as a *pāśa*.¹

These are the five forms of *pāśa* recognized in Śaivism. Of these, *mala* is the most fundamental. It corresponds to the *avidyā* of the other systems. The soul that is associated with the three *pāśas viz. mala, karman* and *māyā* is known as *sakala*. The soul that is associated with only the two *pāśas viz. mala* and *karman* is known as *pralayākala*. And the soul that has transcended the category of *māyā* and has only the *mala-pāśa* is called *viññānākala*. The *viññānākala* soul, on the maturation of its *mala* and the consequent descent of the Divine Grace, rises up to the levels of the categories of *vidyā (śuddhā)*, *īśvara* or *sadāśiva* according to the extent of its spiritual development revealed in the manifestation of its *kriyāśakti* or the power of action (the manifestation of *jñānaśakti* or the power of knowledge being uniform in all cases). The consummation of spiritual development is reached on the attainment of *śivatva* (divine nature). It will not, in this connection, be out of place to relate in brief the way in which the soul gets rid of *mala*.

On the maturation of the *mala* and the approach of the termination of the influence of the obscuring power (*tirodhāna-śakti*) of the Lord, there is descent of Lord's Grace (*anugraha-śakti*).² On the descent of the Grace, the soul begins to take interest in the attainment of emancipation and abhors worldly life.³ It can now discriminate the self from the not-self. And consequently an inquisitiveness for the nature of truth is born in it. Now the soul easily finds out a competent preceptor (*guru*) who gives *dikṣā* (initiation) which ultimately disentangles it from the *pāśas*. Śaivism regards *dikṣā* as the most essential condition of emancipation. Pure consciousness and perfect will are inherent in a soul, but on account of its association with *mala*, these powers suffer obscuration which can be removed only by the Grace of Śiva. It is Śiva who, by means of His Supreme

¹ Cf. *tāsām māheśvari śaktiḥ sarvānugrāhikā śivā dharmānuvartanād eva pāśa ity upacaryate.*—*Sataraśnasaṅgraha*, p. 38.

² Cf. *tamaḥ-śaktyadhikārasya nivṛttes tat-paricyutau vyanakti dṛk-kriyānantyaṁ jagadbandhur aṇoḥ Śivaḥ.*—*Ibid.*, p. 65.

³ Cf. *yeṣām śarīrīṇāṁ śaktiḥ pataty avinivṛttaye teṣām tallīgam autsukyaṁ muktau dveṣo bhavasthitau.*

—*Ibid.*, p. 65.

Power (*śakti*), awakens the soul from its eternal sleep of delusion. And this is done through the instrumentality of a preceptor (*guru*) during the cosmic process, or directly without any such medium during the cosmic dissolution. The former is called *sādhikarāṇa-dīkṣā* (initiation through medium), and the latter *nirādhikarāṇa-dīkṣā* (initiation without medium). *Dīkṣā* removes the *paśutva* (animality) of the soul and restores it to its pristine *śivatva* (divine nature). The corrupting power of *mala* is destroyed by *dīkṣā* even as the killing power of poison is destroyed by incantation or antidotes, although the *mala quā* an innocuous appendage is still there.¹ The *karmans* accumulated in the past are destroyed and the *karmans* that might occur in the future are rendered impossible owing to the absence of their conditions. The *karmans* which are responsible for the present life, however, are to be exhausted by experience. As a potter's wheel goes on revolving, even after the jar has been produced for which it was set in motion, on account of the momentum, exactly so the present body continues to survive on account of the traces of past merits and demerits that are responsible for the present life. And on the fall of the body the soul shines in its eternal and all-comprehensive consciousness as *śiva* even as a lamp illumines all directions after the jar that covered it has been destroyed.²

Monistic Śaivism

In the monistic school of Śaivism, the Supreme Reality is *Paramaśiva*—the Absolute whose nature consists of pure consciousness and freedom.³ This Supreme Principle of free unimpeded consciousness reveals itself in the form of infinite worlds.⁴ By its twofold functions of self-concealment (*sva-gopana*) and self-limitation (*sva-saṅkoca*) it conceals its own nature and manifests itself in different forms, both subjective and objective.

In the process of manifestation, sometimes the aspect of consciousness is dominant over self-limitation and sometimes the aspect of self-limitation is dominant over consciousness. The dominance of consciousness, again, can be natural (*sahaja*) or acquired through effort (*samādhi-prayatnopārjita*). The natural dominance of consciousness may, again, be with or without the expression of power (*parāmarśa*) inherent in it. In the former case, the resultant subject is known as *vidyāpramātā*. In the latter, it is *viññānākala*. When the self-limitation

¹ *Ibid.*, kārīkā 87 and commentary (pp. 89-90).

² bhagṇe ghaṭe yathā dīpaḥ sarvataḥ samprakāśate
dehāpāte tathā cā 'tmā bhāti sarvatra sarvadā.—*Ibid.*, p. 92.

³ Cf. citiḥ svatantrā viśvasiddhi-hetuḥ—*Pratyabhijñāhṛdaya*, p. 2.

⁴ Cf. cid eva bhagavatī svaccha-svatantra-rūpā tat-tad-anantajagadātmanā
sphurati—*Ibid.*, p. 3.

of the *vidyāpramātā* is eliminated to a small extent, the resultant is *īśvara*. When the elimination of self-limitation is carried to a greater extent the resultant is *sadāśiva*. And when the self-limitation is eliminated to the fullest extent, *śivatva* follows. The dominance of consciousness, acquired through effort, leads to the attainment of the different grades of spiritual development in the pure order (*śuddhā-dhvan*). The dominance of self-limitation, on the other hand, results in the formation of lower grades of subjects *viz.* *pralayākala* and *sakala*.¹

Imperfection in the subject is consequent upon the intermixture of the elements of subjectivity (*ahantā*) and objectivity (*idantā*). Pure subject absolutely divorced from objectivity is *śiva*. Subjectivity and objectivity are mutually antagonistic and can respectively be compared to light and darkness. The supremacy of subjectivity necessarily presupposes subordination of the objective element and *vice versa*. The absolute supremacy of subjectivity, as in the transcendent state of *śiva*, is accompanied with a total negation of objectivity. Similarly, the absolute supremacy of objectivity, as in the case of *pralayākala* and the lower states of the soul, is accompanied with the subordination of pure subjectivity. This antagonism of subjectivity and objectivity is resolved in the state of *Paramaśiva* which is at once transcendent (*viśvottirṇā*) and immanent (*viśvātmaka*).²

Let us now study the genesis of the threefold *mala—āṇava, māyīya* and *kārma*—which is responsible for the worldly career of the soul.

When the Supreme Reality by the free exercise of its own autonomous will elects to submerge its pervasion of identity and adopts differentiation of itself, its powers of will, and the like, though unrestricted, appear to be restricted and it appears in the role of an individuated self caught in the meshes of transmigration.³ The self-chosen diminution of will-power is the imperfection called *āṇava-mala*—the dirt inducing atomicity. Under its influence the unchecked freedom of will suffers attrition in scope and intensity and induces a sense of incompleteness and imperfection (*apūrṇammanyatā*).⁴ When the infinite knowledge-power of the Supreme Reality likewise undergoes progressive contraction and diminution it loses the character of omniscience and deteriorates into a limited capacity for knowledge of limited objects, and the climax is reached when the knowledge-power

¹ *Ibid.*, pp. 11-12.

² *Ibid.*, pp. 7-8.

³ *Cf.* yadā cidātmā Parameśvaraḥ svasvāntantryād abhedavyāptim avalambate tadā tadyā icchādisaktayo 'saṅkucitā api saṅkocavatyo bhānti tadānīm eva cā 'yaṁ malāvṛtaḥ saṁsārī bhavati—*Ibid.*, p. 21.

⁴ *Cf.* tathā cā 'pratibhata-svāntantrya-rūpā icchāśaktiḥ saṅkucitā satī apūrṇammanyatā-rūpam āṇavaṁ malam.—*Ibid.*

is reduced to the status of the inner sense (the mind) and the external senses of cognition. The consequence of this stage is the appearance of objects as numerically different from the subject and this is called *māyīya-mala*.¹ Similarly when the unlimited power of action suffers a set-back, omnipotence is reduced to the form of motor organs (*karmendriya*). In consequence of this limitation, performance of deeds (good and evil) becomes possible. This constitutes the *kārma-mala*.² On the other hand, the limitation of omnipotence, omniscience, self-contained complacency, eternality and ubiquity in the Supreme Self results in the genesis of the five principles of *kalā* (limited power of action), (*aśuddha*-) *vidyā* (imperfect knowledge), *rāga* (attachment), *kāla* (time) and *niyati* (spatial limitation) respectively. This is the process whereby the Supreme Reality imposes upon itself the limitations of worldly life and appears as an imperfect mundane soul devoid of powers (*śakti-daridra*).³

Of the three forms of *mala*, *āṇava-mala* is the most fundamental. It corresponds, as we have already noticed, to the principle of *avidyā* of the other systems. Broadly speaking, the Highest Reality has two aspects, Consciousness and Freedom, which in the supreme state are mutually inseparable and in fact identical. But before the first cosmic process sets in the two are split up so that Consciousness is divorced from Freedom, and Freedom is divorced from Consciousness. Consciousness without Freedom and Freedom without Consciousness are therefore rightly regarded as the two forms of *āṇava-mala*.⁴

Now it is clear that oblivion of true nature of Self as Consciousness-cum-Freedom is *āṇava-mala*. This oblivion is also known as spiritual ignorance (*pauruṣa-ajñāna*). There is yet another type of ignorance known as intellectual ignorance (*bauddha-ajñāna*) which originates after the soul has been involved in mundane existence under the influence of *kārma-mala* and *māyīya-mala* both of which derive from *āṇava-mala*.⁵ It is the removal of the spiritual ignorance only that leads to emancipation. The spiritual processes such as *dikṣā* (initiation) and the like lead to the removal of the spiritual ignorance. In the presence of intellectual ignorance, the removal of spiritual ignorance is unable to produce *jīvanmukti* or emancipation during life. True emancipation in this case takes place on the fall of the present

¹ Cf. *jñānaśaktiḥ bhinnavedyaprathārūpaṁ māyīyaṁ malam*
—*Ibid.*

² *kriyāśaktiḥ śubhāśubhānuṣṭhānamayaṁ kārmaṁ malam*
—*Ibid.*, p. 22.

³ Cf. *svāntantrīyānir bodhasya svāntantrīyā 'py abodhataḥ*
dvidhā 'navamalam idaṁ svasvarūpāpahānitaḥ.

—Quoted in *Tantrāloka* (Commentary), Vol. I, p. 55.

⁵ *Vide ibid.*, pp. 55-57.

body.¹ If, however, in the mean time the intellectual ignorance has disappeared on account of the rise of intellectual enlightenment through *yoga* and other processes, the soul attains to a sense of its identity with the Supreme Reality and consequent emancipation in that very condition of embodied existence (i.e. *jīvanmuktī*).²

Monistic Śaivism has chalked out a number of processes for the attainment of emancipation, which have distinctive originality of their own. But in order to avoid unnecessary prolixity we do not relate them in this connection.

We now come to the Jaina conception of *avidyā*.

IX

AVIDYĀ IN THE JAINA SCHOOL

'I am this, this is I, I am of this, mine is this—everything that is non-self, living, non-living or mixed. Mine was all this formerly ; I was all this in the past ; again will this be mine and I shall again be this. The deluded one (*sammūḍha*) possesses all these false notions about the self. The undeluded, however, knowing the truth, does not do so.'³

In Jainism the term *mithyātva* (perversity) is generally used to denote the idea of *avidyā*. The terms *mithyādarśana* or *mithyādṛṣṭi* (wrong view), *darśanamoha* (delusion of vision), *moha* (delusion) etc. are also used in the same sense. The opposite of *mithyātva* is *samyaktva*, also known as *samyagdarśana* (right view). The soul is associated with various kinds of *karmans* and *darśana-moha* is one of them.⁴ The *karmans* obstruct the various capacities of the soul and keep it tied to the wheel of worldly existence. Thus the *jñānāvaraṇa* (knowledge-covering) *karman* covers the soul's capacity to know, the *darśanāvaraṇa* (intuition-covering) *karman* covers the capacity to intuit, and so on. The function of *darśanamoha* is to delude the soul and misguide it. Many wrong notions about truth and reality arise due to its influence. It vitiates the whole outlook and is responsible for the wrong assessment of ultimate values. *Mithyātva* (perversity of outlook) expresses itself in various ways. Under its influence, one accepts the *adharma* (wrong religion) as the *dharma* (right religion), the *amagga* (wrong path) as the *magga* (right path), the *añva* (non-soul) as the *jīva* (soul),

¹ Cf. *tatra dikṣādinā paumśnam ajñānaṁ dhvaṁsi yadyapi tathāpi taccharirānte tajjñānaṁ vyajyate sphuṭam.*—*Ibid.*, p. 79.

² Cf. *bauddha-jñānena tu yadā bauddham ajñāna-jṛmbhitam vilīyate tadā jīvan-muktiḥ karatale sthitā.*—*Ibid.*, p. 81.

³ Kundakunda's *Samaya-prābhṛta*, 25-27 with commentaries (Kashi, 1914).

⁴ *Vide infra*, Chap. IV. Section III, 2nd paragraph.

the *asāhu* (sinner) as the *sāhu* (saint), the *amutta* (unemancipated) as the *mutta* (emancipated) and *vice-versa*.¹ Umāsvāti divides *mithyādarśana* into two categories viz. *abhigṛhita* (firmly held) and *anabhigṛhita* (lightly held). The acceptance of a wrong view and obstinate tenacity for it is *abhigṛhita* and the opposite of it is *anabhigṛhita*.² The difference between the two is determined by the degree of the intensity and tenacity of the adherence to perversity. Kundakunda says that *mithyātva* (perversity), *ajñāna* (nescience), and *avirati* (intense attachment) are the three beginningless forms of the consciousness informed with *moha* (delusion).³ Pūjyapāda Devanandī notices twofold *mithyādarśana* viz. (1) inborn (*naisargika*) and (2) acquired from instructions of others (*paropadeśa-pūrvaka*). What is due simply to the rising of the *mithyātva* (vision-deluding) *karman* is *naisargika* (inborn), while there are four varieties of the latter according as it belongs to a *kriyā-vādin* (believer in moral and spiritual action), *akriyā-vādin* (non-believer in moral and spiritual action), *ajñānin* (agnostic), or *vainayika* (credulous person). Pūjyapāda notices also a different way of classification of *mithyādarśana* into (1) *ekānta*, (2) *viparīta*, (3) *sāṃśaya*, (4) *vainayika*, and (5) *ajñāna*. Absolutistic prejudice is *ekānta-mithyādarśana*. Perverted conviction is *viparīta*. Scepticism is the third. Indiscriminate faith in every god and every scripture is *vainayika*. Absence of discrimination between good and bad is *ajñānika-mithyādarśana*.⁴ The fourth *Karmagrantha*, however, notices these five varieties: (1) *ābhigrahika*, (2) *anābhigrahika*, (3) *ābhiniveśika*, (4) *sāṃśayika*, and (5) *anābhoga*. Obstinate insular attachment to the wrong view is *ābhigrahika-mithyādarśana*. The opposite of this, that is, indiscriminate faith in the veracity of each and every view is *anābhigrahika*. Attachment to a view in spite of the knowledge that it is wrong is *ābhiniveśika*. Sceptic attitude even towards what is well established is *sāṃśayika*. What is due to the incapacity of the mind to think and is found in such organisms as have not developed all the sense-organs is *anābhoga-mithyādarśana*.⁵ These different ways of classification do not mean different conceptions. They are at best various modes of illustrating the workings of the self-same *mithyātva* (perversity). *Mithyādarśana* (perverse view) lies at the root of all evils, and whatever misery there is in the life of a soul is ultimately due to it.⁶ It is the darkest period of a soul's life when

¹ *SthSū*, X. 1. 734.

² *Bhāṣya*, *TSū*, VIII. 1.

³ *uvaogassa aṇāḷ parīṇāmā tiṇṇi mohajuttassa micchattam aṇṇānam aviradibhāvo ya ṇādavvo*.—*Samayasāra*, 96.

⁴ *SSi* on *TSū*, VIII. 1. Cf. also *SūKṛ*. *Samosaraṇajjhayaṇa*. In this connection see also the *Bhāṣya* and Siddhasenagaṇin's *Ṭikā* on *TSū*, VIII. 1.

⁵ Fourth *Karmagrantha*, 51. See also the svopajña commentary.

⁶ Cf. *saṃsāramūla-bīraṇ micchattam*—*Bhattacharīya*, IV. 59.

there is unhindered working of this *mithyātva*. The soul gropes in the darkness, formulates wrong views about truth, and treads upon many a path, none leading to the region of light. The *mithyātva-karman* lies heavy on it, and blockades all paths leading to light. *Samyaktva* or *samyagdarśana* dawns only when the potency of this *mithyātva-karman* is reduced and made ineffective to an appreciable extent in course of time naturally or due to the influence of the instructions of persons who know the truth. The *mithyātva* has no beginning in time. It is there from all eternity.¹ Why a soul is subject to it is a question too difficult to answer, or rather it is too much to ask because it is a question of fact and not of reason. And because it is coeval with the self it cannot be set down to an adventitious condition which is the usual mode of solution of problems. In one sense, the question is as absurd as the question 'Why should the self exist?' The existence of the self is an ultimate fact and the existence of delusion coeval with it is equally an ultimate fact to which no question of origination can be relevant. The *mithyātva* is there, and it is not that we do not know its nature. Its nature and functions are well known. We also know its conditions. We do not know the beginning because it has no beginning. Why should we hesitate to accept a fact if our experience does not contradict it? The Jaina attitude is too realistic to abandon the verdict of experience, to speculate about possible answers to such ultimate issues, and as a result to adjust or compromise the facts of common experience. The Jaina philosophers, in matters of logical thinking, strictly follow the verdict of experience and do not surrender experience to abstract reasoning. The *mithyātva*, therefore, is accepted as beginningless on the basis of uncontradicted experience and also because no beginning can be postulated without self-contradiction. In course of time, the soul attains purification, and the *samyagdarśana* (right attitude) dawns upon it. The soul naturally proceeds towards it, and depends very little upon extraneous help. Of course, sometimes the progress is hastened due to the influence of the instructions of others. The main urge, however, comes from within. The dawning of *samyaktva* (right attitude) is attended by radical change in the outlook. The whole horizon changes. *Samyagdarśana* (right attitude) is a kind of purified state of consciousness, that enables the soul to realize and comprehend the things as they are. *Samyagjñāna* (right knowledge) presupposes *samyagdarśana* (right attitude). In the absence of right attitude, the knowledge cannot be right. How can there be pure knowledge if the self that knows is impure? Similarly, *samyakcāritra* (right conduct) presupposes right attitude and right knowledge. And these three *viz.* right attitude, right knowledge, and right conduct constitute

¹ See Haribhadra's *Dharmasaṅgrahaṇi*, gāthās, 570-575.

the pathway to emancipation.¹ Let us now study the problem more closely.

Mithyā-darśana (perverse attitude), *avirati* (non-abstinence), *pramāda* (spiritual inertia), *kaṣāya* (passions), and *yoga* (activity)—these five are the conditions of bondage.² Of these five, the succeeding ones necessarily exist on the existence of the preceding ones, although it is not necessary that the preceding ones should exist on the existence of the succeeding ones.³ We can also classify the causes of bondage into these three *viz.* *mithyā-darśana* (perverse view), *mithyā-jñāna* (perverse knowledge) and *mithyā-cāritra* (perverse conduct).⁴ The worldly existence is due to the joint working of these three and so it is the destruction of all these three that leads to emancipation. Perverse view or wrong attitude vitiates the whole outlook, and consequently whatever knowledge or action there is becomes vitiated (*mithyā*). The perversity of knowledge and conduct depends upon the perversity of attitude. The perverse attitude (*mithyā-darśana*) defiles, as it were, the very texture of the soul, and it is but natural that all the functions of the soul should be defiled. Purification of the attitude (*darśana*), therefore, is regarded as the *sine qua non* of the purification of the knowledge (*jñāna*) and conduct (*cāritra*). Explaining the reason why the selfsame *matī-jñāna*, *śruta-jñāna* and *avadhi-jñāna* become *maty-ajñāna*, *śrutā-jñāna* and *avadhy-ajñāna* (or *vibhaṅga*), Umāsvāti says: 'These (*matī*, *śruta* and *avadhi*), when informed with *mithyā-darśana* (wrong attitude), comprehend the thing as it is not, and thus are *ajñāna* (wrong cognition).'⁵ Even as the knowledge of a mad man is necessarily *ajñāna*, although by chance sometimes it hits upon the truth, exactly so the knowledge of one whose soul is vitiated by *mithyā-darśana* (perverse attitude) is of necessity *ajñāna* in spite of its empirical validity by accident.⁶ The knowledge can be right (*samyak*) only if the attitude or outlook (*darśana*) is right. Similarly, the rightness of conduct depends upon the rightness of knowledge. On the relation of right attitude (*samyag-darśana*), right knowledge (*samyag-jñāna*) and right conduct (*samyak-cāritra*), Umāsvāti says: 'Of these, the succeeding one is not necessarily acquired on the acquisition of the preceding one. The acquisition of the preceding one, however, is of necessity there on the

¹ *samyag-darśana-jñāna-cāritrāṇi mokṣa-mārgaḥ—TSū, I. 1.*

² *TSū, VIII. 1.*

³ *Bhāṣya on TSū, VIII. 1.*

⁴ *Cf. samyag-darśana-jñāna-cāritrāṇi mokṣamārga ity ādyasūtra-sāmarthyāt mithyā-darśana-jñāna-cāritrāṇi saṃsāramārga iti siddheḥ—TSIV, p. 72 (TSū, I. 1.).*

⁵ *mithyā-darśana-parigrahād viparīta-grāhakatvam eteṣām. tasmād ajñānāni bhavanti—Bhāṣya, TSū, I. 32. Also see NSū, 25, 41; ViBh, 527, 528, 534.*

⁶ *Cf. Bhāṣya, TSū, I. 33; also ViBh, 115.*

acquisition of the succeeding one.¹ Siddhasenagaṇin records two different interpretations² of this statement of Umāsvāti. In the first interpretation, right attitude is regarded as quite distinct and separate from right knowledge. In the second, the right attitude is considered as simply a specific determinate state, of the nature of inclination, of the *mati-jñāna*.³ Accordingly, in the first interpretation, the above statement of Umāsvāti is held as referring to the relation among the three *viz.* (1) right attitude, (2) right knowledge and (3) right conduct while, in the second, it is interpreted as referring to the relation between the two *viz.* (1) right attitude together with right knowledge and (2) right conduct. The first interpretation seems to be more natural and faithful to the text although in view of Umāsvāti's conception of right attitude the second interpretation is not altogether incompatible. Umāsvāti defines right attitude (*samyag-darśana*) as *śraddhāna* for the truth, and explains *śraddhāna* as *pratyayāvadhāraṇa*, that is, discursive determination.⁴ He further characterizes *samyagdarsana* as 'invariable grasping of all the objects of the sense-organs and the mind.'⁵ Umāsvāti thus clearly admits *samyag-darśana* as a kind of knowledge. In this connection the view of Siddhasena Divākara that the term *darśana* is used for the *ābhinibodhika* (i.e. *mati-jñāna*) of a person who takes to heart the principles revealed by the omniscient deserves careful notice.⁶ Jinabhadra says that *samyaktva* is to be distinguished from *śruta* (scriptural knowledge) even as the determinate knowledge (*jñāna*) is to be distinguished from indeterminate intuition (*darśana*). Even as *apāya* (perceptual judgment) and *dhāraṇā* (retention) are regarded as knowledge (*jñāna*) while *avagraha* and *ihā* are (relatively) considered as *darśana* so also *samyaktva* is to be regarded as predilection for the truth (*tattva-ruci*) while what grasps that truth should be regarded as *jñāna*.⁷ *Samyag-darśana* and *samyag-jñāna* are born simultaneously. But even then they are not identical. They are related as cause and effect. 'Even as a lamp and its light, though simultaneously born, are separate as cause and effect, so is *samyaktva*, though simultaneously born, the logical prius, as opposed to chronological priority, of (*samyag*) *jñāna*. The *samyaktva*, though simultaneously born, purifies

¹ eṣāṃ ca pūrvasya lābhe bhajānīyam uttaram uttaralābhe tu niyataḥ pūrvālābhaḥ—*Bhāṣya*, *TSū*, I. 1. Also cf. *UtSū*, XXVIII. 30.

² See *Ṭikā* on *Bhāṣya*, *TSū*, I. 1.

³ *mati-jñānasyai* 'va rucirūpo yo 'pāyāmsas tat samyagdarsanam, jñānād rte 'nyat samyag-darsanam na samasti.

⁴ See *TSū*, I. 2 with *Bhāṣya*.

⁵ *avyabhicāriṇī sarvendriyānindriyā-rthaprāptiḥ*—*Bhāṣya*, *TSū*, I. 1.

⁶ *Sanmatitarka*, II, 32. The *gāthā* runs as follows:

evam jñāpapaṇṇatte saddahamāṇassa bhāvao bhāve
purisassā 'bhiṇibohe dāmsaṇa-saddo havai jutto.

⁷ *ViBh*, 535-6.

the *jñāna* even as the powder of *kataka* (*Strychnos Potatorum*) purifies turbid rain-water'.¹ Pūjyapāda Devanandi, admitting the simultaneous emergence of *samyag-darśana* (right attitude) and *samyag-jñāna* (right knowledge), says that as soon as the consciousness gets possession of *samyag-darśana* (right attitude) due to the subsidence, destruction, or subsidence-cum-destruction of the *darśana-moha* (attitude-deluding *karman*), its *maty-ajñāna* and *śrutā-jñāna* disappear and there emerge *mati-jñāna* and *śruta-jñāna* just like the emergence of heat and light of the sun on the displacement of the clouds.² *Samyag-darśana* (right attitude) is superior to *samyag-jñāna* (right knowledge) inasmuch as the latter derives its appellation '*samyak*' from the former.³ There is unanimity among the Jaina thinkers as regards the simultaneous occurrence of *samyag-darśana* and *samyag-jñāna*. And we have noticed above the view of Siddhasena Divākara and the alternative interpretation referred to by Siddhasenagaṇiṇi in his commentary on the nature of *samyag-darśana* and its relation with *samyag-jñāna*. *Samyag-darśana* can be considered as that purified state of consciousness which enables it to know the truth as it is. It is the state of freedom from wrong intuition of truth. It is the ground of *samyag-jñāna* (right knowledge). Then comes *samyak-cāritra* (right conduct). The Jaina philosophers gave as much importance to *cāritra* (conduct) as to *jñāna* (knowledge) and *darśana* (predilection for truth). If *samyag-darśana* turns the soul in the right direction and *samyag-jñāna* illumines the path, *samyak-cāritra* (right conduct or rectified will) leads to the goal. Let us study the problem of the relation of *darśana*, *jñāna* and *cāritra* in some detail.

The *Uttarādhyayana* says: 'One devoid of right attitude (*darśana*) cannot have right knowledge (*jñāna*) and there cannot be rectitude of will (*carāṇa-guṇa*) without right knowledge (*jñāna*). One devoid of the rectitude of will cannot have emancipation from evil will, and one devoid of emancipation from evil will (induced by *karman*) cannot attain final emancipation.'⁴ We have seen how closely *samyag-darśana* and *samyag-jñāna* are related. Let us now see the respective functions of *jñāna* (knowledge) and *cāritra* (conduct). The *Āvaśyaka-niryukti* says that conduct (*carāṇa*) is the fulfilment of the scriptural knowledge (*śruta-jñāna*), while emancipation (*nirvāṇa*) is the fulfilment

¹ *kāraṇa-kajja-vibhāgo diva-pagāsāṇa jugavajamme vi jugavuppannaṃ pi tahā heṇ nāpassa sammattarū. jugavaṃ pi samuppannaṃ sammattarū ahigamaṃ visoheti jaha kayagamamjanāi jala-vuṭṭhio visohimti.*

—Quoted in *Bṛhadvṛtti* on *ViBh.* 536.

² See *SSi* on *TSū*, I. 1.

³ *Ibid.*

⁴ *nā 'darsanissa nāpaṃ nāpena vinā na hanti carāṇa-guṇā agūṇissa natthi makkho natthi amokkhassa nivvāṇaṃ.*

—*UṭSū*, XXVIII. 30.

of conduct.¹ 'One, even though possessed of scriptural knowledge, does not attain emancipation if one fails to bear the austerities of *tapas* (penance) and *saṁyama* (restraint and discipline) which constitute right conduct. Just as a vessel, although having an expert pilot, does not cross the great ocean and reach the shore desired by the trader in the absence of wind, even so a soul-vessel, although competent, being possessed of *jñāna* (knowledge) as its guide, does not reach the abode of the emancipated in the absence of the wind of spiritual penance and discipline.'² Training and discipline of the intellect without the training and discipline of the will does not lead to freedom. The disciplined will is rather the logical condition of the disciplined reason, and one finds its fulfilment in the other. Without this fulfilment, the mere intellectual culture is a cripple and mere moral culture implied by discipline of the will without intellectual illumination is blind. 'Even as a donkey carrying sandalwood enjoys only the weight and not the sandalwood itself, exactly so does one, possessed of knowledge (*jñāna*) without will (*carana*), enjoys only the knowledge and not its consummation *viz.* emancipation. Futile indeed is knowledge without will (*kriyā*). Even so is will futile without knowledge. A lame man was burnt in spite of his sight while a blind man caught fire even though fleeing.'³ Knowledge enlightens, penance purifies, and restraint protects.⁴ Even omniscience is not immediately followed by emancipation. Jinabhadra says that right conduct (*cāritra*) is even superior to right knowledge (*jñāna*) inasmuch as the soul is not necessarily emancipated immediately after attaining complete and perfect knowledge while it is at once freed on the acquisition of complete and consummate discipline (*saṁvara*), that is, *cāritra*.⁵ Right knowledge and spiritual discipline (*kriyā*) are equally necessary for emancipation, although the latter is considered as the immediate condition of it. The soul has to destroy by means of the perfection of discipline (*cāritra*) the residual *karmans* even when it has destroyed the *mohaṇiya* (deluding), *jñānāvaraṇa* (knowledge-covering), *darśanāvaraṇa* (intuition-covering) and *antarāya* (obstructing) *karmans*, and has attained perfect and pure knowledge and intuition. Thus technically speaking *cāritra* is the proximate condition of emancipation.⁶ This is, in brief, the mutual

¹ *tassa vi sāro caraṇaṁ sāro caraṇassa nivvāṇaṁ.*—*ViBh*, 1126 (*ANir* gāthā).

² *ViBh*, 1143, 1145, 1146 (*ANir* gāthās).

³ *ViBh*, 1158-9 (*ANir* gāthās).

⁴ *nāṇaṁ payāsayāṁ sohaṁ tava saṁjamo ya guttikaro.*

—*ViBh*, 1169 (*ANir* gāthā).

⁵ *ViBh*, 1131.

⁶ One who has attained perfection of knowledge and has become omniscient is necessarily possessed of right conduct. The conduct, however, has not reached its consummation which is attained only in the last moment of worldly existence when the soul is in the fourth stage of *śukladhyāna*. (*Vide infra*, Chap. V. Section II, last paragraph but three).

relation of *samyag-darśana* (right attitude towards truth), *samyag-jñāna* (right knowledge), and *samyak-cāritra* (right conduct).

We have now seen that, according to the Jaina thinkers, *mithyā-darśana* (perverse attitude), *mithyā-jñāna* (perverse knowledge), and *mithyā-cāritra* (perverse conduct or will) are the conditions of bondage, that is, worldly existence while *samyag-darśana*, *samyag-jñāna*, and *samyak-cāritra* constitute the pathway to emancipation. The soul possesses a number of capacities such as consciousness, vision, knowledge, intuition, energy, bliss and the like, which are obstructed by the different *karmans*, and the result is worldly existence. These capacities find expression in their mutilated and imperfect forms while the soul is in bondage. On the attainment of emancipation, the soul reveals these capacities in their natural form. When the capacity for right vision (*darśana*) is obstructed, there is *mithyā-darśana*. When the capacity for right knowledge is mutilated there is *mithyā-jñāna*. When there is obstruction of the energy of the soul there is *mithyā-cāritra*. Bondage, in the ultimate analysis, consists in the obstructed and mutilated condition of the various capacities of the soul. That the soul has these capacities is a matter of common experience. On many an occasion we feel that there is something wrong in our attitude, that there is some flaw in our knowledge, that there is some check on our energy. On many an occasion, again, we become conscious of our capacity for right vision, our competency for infinite knowledge, our strength against the corruptions of the world. On the basis of these experiences, we can postulate different capacities of the soul. And this is what the Jaina thinkers did. The capacities of the soul are obstructed in various ways due to various causes. These capacities can be classified into three groups viz. right (*samyak*) attitude or predilection (*darśana*), right knowledge, and right conduct, their corresponding mutilated forms being perverted (*mithyā*) attitude, perverted knowledge, and perverted conduct. Accordingly, the Jaina thinkers did not accept the view that perverted knowledge (*mithyā-jñāna*) alone is the cause of bondage. Perverted knowledge is only one of the three causes of bondage, the other two being perverted attitude (*mithyā-darśana*), and perverted conduct (*mithyā-cāritra*). We shall now record in brief the objections of the Jaina philosopher against the view that perverted knowledge alone is the cause of bondage.

Vidyānandi sums up the implication of the position of the upholders of knowledge alone as the cause of emancipation as follows: The philosophers who hold that knowledge alone is the sole cause of emancipation must have to admit that the exhaustion, by enjoyment,

of the operative *karman* which is responsible for the embodied existence is only an ancillary condition of emancipation.¹ The soul remains embodied for a while even after it has attained the knowledge of the truth (*tattva-jñāna*) in order to enjoy the fruits of the operative *karmans*. The Sāṅkhya maintains that the self (*puruṣa*) remains embodied for some time, even after the attainment of perfect knowledge, due to the residual traces of *dharma* (religious merit) etc. just like the revolution of a wheel due to momentum even after the actual impetus has been withdrawn.² The Vaiśeṣika upholds that the soul has to exhaust, by enjoyment, the stored merit (*dharma*) and demerit (*adharma*) before it attains final emancipation on the removal of its nescience (*ajñāna*).³ The Vedāntins also admit the existence of embodied beings who are free from bondage (*jīvanmukta*). The Buddhists too have to admit some interval between the dawning of truth and the attainment of emancipation (*nirvāṇa*). Vidyānandī now asks: 'How is that enjoyment of the fruits of the (operative and stored) *karmans* possible? Is it done (automatically) in due time? Or is it due to special effort?'⁴ He who has realized the truth (*tattva-jñāna*) does not accept rebirth for the enjoyment of the residual *karmans*, and therefore he has to enjoy the *karmans* in that very life. And this implies capacity for special effort to enjoy the *karmans* before time. Otherwise there would be no emancipation in all times to come. The *karmans* which generally give fruits in different births are to be enjoyed in this very life, for it is unanimously admitted that one who has realized the truth does not take rebirth for the enjoyment of these *karmans*. This enjoyment of fruits before due time presupposes an effort on the part of the soul. And this effort is a type of *cāritra*. The Yoga admits enjoyment of the accumulated *karmans* by a special kind of effort. That special effort is nothing but the practice of *samādhi* (meditation and ecstasy). Special powers are achieved by *samādhi*. By these powers, one creates a number of bodies and enjoys the fruits of the accumulated *karmans* by means of them.⁵ The Naiyāyika also admits the creation of a plurality of bodies (*kāyavyūha*) for the enjoyment of the *karman* which is in course of fruition (*prārabdha*) for the sake of speedy attain-

¹ Cf. phalopabhogena sañcitakarmanāṁ prakṣayaḥ samyag-jñānasya muktyutpattau sahakārī jñāna-mātrātmaka-mokṣakāraṇavādināṁ iṣṭo na punar anyo 'sādhāraṇaḥ kaścit—*TSIV*, p. 66. In this passage sañcita should be interpreted as operative (prārabdha) karman.

² Vide *supra*, p. 100.

³ Vide *supra*, p. 112.

⁴ sa ca phalopabhogo yathākālam upakramaviśeṣād vā karmanāṁ syāt—*TSIV*, p. 66.

⁵ Cf. yasmād upakrama-viśeṣāt karmanāṁ phalopabhogo yogino 'bhimataḥ sa samādhir eva tattvataḥ sambhāvyaṭe, samādhāv utthāpita-dharma-janitāyām ṛddhau nānā-śarīrādi-nirmāṇadvāreṇa sañcita-karma-phalānubhavasye 'ṣṭatvāt—*TSIV*, p. 66. See also *YD*, IV. 4 with *Bhāṣya*.

ment of emancipation (*apavarga*).¹ The *Brahmasūtra* too admits that the *prārabdha-karman* is to be destroyed by enjoyment (*bhoga*).² It is thus admitted by all that the soul remains embodied for some time even after the realization of the truth (*tattva-jñāna*), and some of them also admit the efficacy of *yoga* or *samādhi* to enable one to enjoy the fruits of the *karmans* before the due time of their fruition. The continued embodiment of the soul even after the realization of the truth implies that there is yet some defect to eradicate. The Jains maintain that this defect is to be eradicated by *samyak-cāritra* consisting in the third and the fourth stages of *śukladhyāna*,³ which corresponds to the final *samādhi* of the Sāṅkhya-Yoga and the Nyāya-Vaiśeṣika. We are thus led to admit *mithyā-cāritra*—consisting in non-abstinence (*avirati*), passions (*kaṣāya*), spiritual inertia (*pramāda*), and activity (*yoga*)—in addition to perverted cognition (*mithyā-jñāna*) as the condition of worldly existence.

If perverted cognition were the only condition of worldly existence there must occur final emancipation immediately on the attainment of complete and perfect knowledge. But as the soul continues with its embodied existence for some time even after the attainment of complete and perfect enlightenment, it has got to be admitted, as has been shown, that there was some other defect that did not disappear with the disappearance of the perverted cognition. This defect is the absence of the total stoppage of physical activities (technically known as *yoga* in Jaina philosophy). The perfect state is to be achieved by the perfection of all the three *viz.* predilection or attitude (*darśana*), knowledge (*jñāna*), and conduct (*cāritra*). The perfect conduct is attained when all the activities cease and the soul attains final emancipation. Until then the bondage exists. Moreover, if the perverted cognition alone were the condition of the worldly existence, there would be no enlightened person to reveal the truth. Vidyānandi says: 'Those who maintain that perverted cognition (*viparyaya*) is the main cause of worldly existence (*bhava*) cannot (logically) postulate the existence of the enlightened one living in the world.'⁴ How can one exist in the world when the condition of existence therein is not present? *Viparyaya* or the perverted cognition was the condition, and that condition is not present in the enlightened one. How can he then continue to exist in the world? If it is contended that on the attainment of complete and perfect knowledge there is only further non-origination of new perverted cognition while the past perverted

¹ See *Bhāṣya* on *NS*, III. 2-19. MM Phaṇibhūṣaṇa Tarkavāgiśa's *Nyāya-ṭīkā* (2nd edition), p. 18.

² See *BS*, IV. I. 19. ³ *Infra*, Chap. V. Section II, last paragraph but three.

⁴ *maulo hetur bhavasye 'ṣṭo yeṣāṃ tāvad viparyayaḥ teṣāṃ udbhūtabodhasya ghaṭate na bhavasthitiḥ*.—*TSIV*, p. 72.

cognition due to past demerit still continues and so the existence in the world is not incompatible with the attainment of perfect knowledge, then it would follow that there yet exist defects (*doṣa*) originating from the perverted cognition (*viparyaya*), unseen potency (*adrṣṭa*) originating from the defects, birth (*janma*) originating from the unseen potency, and manifold suffering (*duḥkha*) originating from birth. It is again a self-contradiction to say that the past perverted cognition exists and not its consequences such as defects, unseen potency, and the like, because why should the cause continue to exist and not produce its effect without anything to impede its natural function?¹ There were both perverted cognition and its effects present in the past, and how can now there be only the perverted cognition and not its effects too? Of course, a cause can exist without its effects if any of the auxiliaries be absent or an obstructive factor be present to thwart its activities. But it is not true of those causes which are self-sufficient. Perverted cognition (*viparyaya*) cannot be conceived to have existence without its effects making up the worldly existence because you cannot point to the absence of an auxiliary condition or the presence of an impediment which can suspend its activity. Perverted cognition and realization of the truth are incompatible and so cannot coexist even as darkness and light cannot coexist. There can be no perverted cognition when there is realization of the truth. It, therefore, follows that the existence in the world even after the attainment of the knowledge of the truth is not due to the perverted cognition. There must be some other condition of it. Vidyānandi says that there are some who distinguish between two kinds of perverted cognition (*viparyaya*): (1) the original one possessed of the potency of producing predilection for the untrue, attachment (*rāga*) etc., and (2) the last or dying one that is devoid of such potency.² The original perverted cognition produces defects (*doṣa*) of the nature of predilection or inclination for the untrue. Defects produce demerit (*adharma*). Demerit produces birth (*janma*) which again is responsible for the worldly existence (*saṃsāra*) fraught with miseries. The last or the dying perverted cognition, however, is impotent and cannot be the condition of worldly existence. Vidyānandi asserts that this position is not different from that of the Jainas. The upholders of this position have to admit three-fold conditions of the worldly existence (*bhava*).³ Perverted cognition

¹ Cf. samutpanna-tattva-jñānasyā 'pi aśeṣato anāgataviparyayasyā 'nutpatir na punaḥ pūrvabhavopāttasya pūrvādharmā-nibandhanasya, tato 'sya bhavasthitiḥ ghaṭata eva 'ti sambhāvanāyām . . . tatsthiter eva pramāṇataḥ siddheḥ—*TSIV*, p. 72.

² Cf. vitathāgraha-rāgādi-prādurbhāvana-śaktibhṛt maulo viparyayo nā 'ntya iti kecit prapedire—*TSIV*, p. 72.

³ Cf. teṣāṃ prasiddha evā 'yaṃ bhavahetus trayātmakaḥ śakti-trayātmatāpāye bhavahetutvabhānitaḥ—*TSIV*, p. 72.

(*vipāryaya*), in this view, means what is possessed of the potency of producing perverted predilection (*mithyābhiniveśa*), attachment (*rāga*) etc., and is the condition of worldly existence. This, when analysed, turns out to be the threefold condition of the nature of wrong attitude (*mithyā-darśana*), wrong cognition (*mithyā-jñāna*) and wrong conduct (*mithyā-cāritra*); because the potency of perverted predilection is nothing but the wrong attitude, the perverted cognition itself—being an untrue cognition—is wrong cognition, and the potency for producing attachment (*rāga*) etc. is wrong conduct.¹ It is thus maintained by the Jainas that all these three—wrong attitude, wrong cognition and wrong conduct—should be regarded as the condition of worldly existence. And the condition of worldly existence being threefold, the condition of emancipation also should be regarded as threefold.² Vidyānandi says that the threefold conditions of the worldly existence, such as wrong attitude (*mithyā-darśana*), and the like, require threefold antidotes such as right attitude (*samyag-darśana*) and the like for their cessation. Or, in other words, the unitary condition of worldly existence, having threefold potencies, requires for its annihilation another unitary condition consisting of threefold counter-potencies.³

We have now stated the Jaina conception of the threefold cause of bondage and its threefold antidote. We also recorded the objections of the Jaina against those who maintain a unitary principle as the cause of bondage. Now let us see how far the metaphysical position of those who regard nescience (*ajñāna*) alone as the cause of bondage is consistent with their conception of nescience. Let us begin with the Sāṅkhya-Yoga.

X

CRITICISM OF THE SĀMKHYA-YOGA CONCEPTION OF AVIDYĀ

In the Sāṅkhya-Yoga school the relation between the world process and the *puruṣa* is not a very concrete one. The world process somehow belongs to the *puruṣa* who enjoys it though keeping quite

¹ *ya eva viparyayo mithyābhiniveśa-rāgādyutpādana-śaktiḥ sa eva bhavahe-tur nā nya iti vadatām prasiddho mithyā-darśana-jñāna-cāritrātmako bhavahe-tuḥ, mithyā-bhiniveśaśakter eva mithyā-darśanatvāt, mithyārtha-grahaṇasya svayaṁ viparyayasya mithyā-jñānatvāt, rāgādi-prādurbhāvana-sāmarthyasya mithyācāritratvāt—Ibid.*

² *Cf. tadvipakṣasya nirvāṇa-kāraṇasya trayātmatā—TSIV, p. 74.*

³ *mithyā-darśanādīnām bhavahetūnām trayāṇām pramāṇataḥ sthitānām nivṛttiḥ pratipakṣabhūtāni samyag-darśanādīni trīṇy apekṣate, anyatamāpāye tadanupapatteḥ ; śakti-trayātmakasya vā bhavahetor ekasya vinivartanaṁ prati-pakṣabhūta-śaktitrayātmakam ekam antareṇa no 'papadyata iti yuktā Sūtra-kāraṇasya trayātmaka-mokṣa-mārgopadeśanā—TSIV, p. 74.*

unaffected by and aloof from it. The school does not attempt at defining the relation between the world process and the *puruṣa*. Somehow the *puruṣa* appears to have become one with the *prakṛti* and to enjoy it. Everything, good or bad, belongs to the *prakṛti*, and the *puruṣa* is there only as an indifferent onlooker. The process is conceived as evolving for the interests of the *puruṣa*, but there is hardly any serious attempt made at showing how the *prakṛti* establishes its contact with the *puruṣa* or, alternatively, how *puruṣa* identifies itself with the *prakṛti*. *Avidyā* or nescience is held as the cementing bond between the two. Here again it is left unexplained how *avidyā*, which belongs exclusively to the *prakṛti*, can get the *puruṣa* involved in the process. In the ultimate analysis, *avidyā* is an indefinable impetus that creates motion in the *prakṛti* to evolve itself in endless processes for the purpose of the *puruṣa*. Neither the *puruṣa* knows how his interests are being fulfilled by these processes, nor does the *prakṛti* move with the prevision of a well-defined plan. The world is an ordered unfolding with definite designs. But the order and the design is a work of the *prakṛti* which has neither vision nor any interest of its own. The Sāṅkhya-Yoga fails to account for the ordered movement of *prakṛti*. The *puruṣa* does not direct the *prakṛti* and so the order and the design cannot be held to have come from him. It is a wonder how the movements of the *prakṛti* are coordinated with the interests of the *puruṣa*. The relation between the *puruṣa* and the *prakṛti* is only a make-believe. It is only an appearance. *Avidyā* is conceived as a link between the two which can never be linked—a bridge between the two which can never be bridged. It is a principle which keeps the *prakṛti* in motion with the *puruṣa* as its witness. The *puruṣa* appears as involved without being really so.¹ It ever remains as it is. It is the *prakṛti* that knows, thinks, and wills under the influence of *avidyā* and it is again the *prakṛti* itself that retires to the state of eternal motionlessness by destroying the seed of *avidyā*. If the Sāṅkhya-Yoga gives any importance to the *puruṣa* as a partner in the world drama, it does so only to give a semblance of reality to the universally accepted fact of bondage of the soul. The whole speculation loses its meaning if the fact of bondage is not admitted. But the fundamental hypothesis of the Sāṅkhya-Yoga system does not warrant the acceptance of bondage for the *puruṣa*. And consequently it becomes impossible for the system to account for the constant urge for emancipation and the means prescribed for the fulfilment of that urge. The Yoga prescribes yogic practices and the Sāṅkhya lays stress on the knowledge of the truth. But is not all this in vain in view of the fact that the *puruṣa*, in reality, always remains out of the world? Is there any need or justification for

¹ Cf. *tasmān na badhyate nā 'pi mucyate nā 'pi saṁsarati kaścit saṁsarati badhyate mucyate ca nānāśrayā prakṛtiḥ*.—*SKa*, 62.

earnest striving for the release of the *prakṛti* which is only an unconscious instrument of fulfilment of the interests of the *puruṣa*? Moreover, the *prakṛti* remains as it is with reference to other *puruṣas* even after it is released with reference to a particular *puruṣa*. What then is the meaning of emancipation for the *prakṛti*? It is a self-contradiction to say that the *prakṛti* is emancipated with reference to a particular *puruṣa* while it remains in bondage with reference to all others. There is, again, no ground for maintaining that there are as many *prakṛtis* as there are *puruṣas*.

There are of course some adherents of Sāṅkhya who believe in the multiplicity of *prakṛtis*, each assigned to each *puruṣa*. But though it effects an improvement in the sense that the emancipation of one *puruṣa* does not involve the retirement of *prakṛti* from cosmic activity and thus the continuity of the world process is not snapped asunder, yet it leads to unnecessary complexity. In the first place, the postulation of a number of *prakṛtis* is itself a cumbrous hypothesis and the postulation of one *prakṛti* answers the requirements of the law of parsimony. In the second place, the plurality of the *prakṛtis* cannot be supposed to remain unrelated *inter se* as that would rob the objective world of every claim to independence. The main ground for believing in the objective independence of the material world is that it is public property to which all the *puruṣas* have the same or similar relationship. In the third place, if a common objective cosmic principle were posited to comprehend all these microcosmic worlds within its sweep, the objections urged against the unitary *prakṛti* as the cosmic prius would remain unanswered. In the fourth place, the postulation of the plurality of the *prakṛtis* will only be a restatement of the atomic pluralism of the Nyāya-Vaiśeṣika school which the Sāṅkhya system is supposed to transcend by the postulation of a unitary cosmic principle. Though Vijñānabhikṣu has sought to reduce one *prakṛti* to a plurality of atoms, it cannot be regarded as the orthodox representation of Sāṅkhya ontology. All the arguments showing the unity of the nature of material, that is, unspiritual things as partaking of threefold character will be reduced to futility. The argument for the repudiation of atomic pluralism that infinite mass cannot be produced out of infinitesimal atoms and that the material cause must be greater than the product in magnitude will lose all meaning if the unitary *prakṛti* were nothing but a congeries of atomic units each independent of and isolated from the other. Fifthly, the explanation of creation as evolution as opposed to conglomeration of units which is the position of the Vaiśeṣika will have no force and cogency if the world could be deduced from a plurality. Lastly, the question would arise whether the infinite *prakṛtis* are ubiquitous and infinite in magnitude or not. If each *prakṛti* be ubiquitous and all-pervading, it is difficult to conceive how

one *prakṛti* can coexist with other *prakṛtis* without clash and collision. If, on the other hand, they are regarded as atomic in magnitude, then the theory of *satkāryavāda* which affirms the pre-existence of the effect and denies the possibility of the emergence of an unprecedented fact will have no *raison d'être* since it will have to be admitted that a big thing can be produced out of small things. The Sāṅkhya has regarded this as an impossibility as the emergence of a bigger magnitude will presuppose the annihilation of smaller magnitude. So the postulation of an infinite plurality of *prakṛtis* apart from the natural objection due to its cumbrousness is incompatible with the basic postulates of the Sāṅkhya metaphysics.

There are other technical difficulties in the Sāṅkhya-Yoga view. *Avidyā* is regarded as the condition of bondage. Bondage lasts as long as the *avidyā* lasts. Bondage is destroyed when the *avidyā* is destroyed. And the *avidyā* can be destroyed only when the knowledge of the truth dawns. The knowledge of the truth thus is the cause of emancipation. The Sāṅkhya-Yoga holds that this knowledge also is absent after emancipation. But is it logically sound to hold that the condition of emancipation should disappear on the attainment of emancipation? Driven to desperation the Sāṅkhya-Yoga holds that the disappearance of the final knowledge of the truth is the condition of emancipation. But then another difficulty crops up. If disappearance of the knowledge of the truth is the condition of emancipation, should it not then be admitted that even the knowledge of the truth is not efficient enough to bring about the emancipation? What then is the difference between ignorance (*ajñāna*) and knowledge (*jñāna*) with reference to emancipation? Is not knowledge as much inefficient as ignorance as a means to emancipation? Is not knowledge itself a state of *prakṛti* in bondage? The Sāṅkhya-Yoga cannot logically maintain that ignorance alone is the condition of worldly existence. Ignorance, knowledge, and everything else are all states of the *prakṛti* in bondage. None of them can be regarded as the non-condition of worldly existence. Emancipation, in the ultimate analysis, turns out to be an automatic eternal quiescence of *prakṛti*. And we have stated the difficulties about this quiescence even. The *prakṛti*, somehow related to *puruṣa*, is the bondage of existence. Cessation of all relation with the *puruṣa* is emancipation. Viewed from the side of the *puruṣa*, emancipation consists in *puruṣa* existing in its own nature. From the side of *prakṛti*, emancipation consists in *prakṛti* in its state of eternal equilibrium. *Prakṛti* and *puruṣa* attain this state when the seed of *avidyā* is completely destroyed. The *puruṣa* takes interest in the *prakṛti* so long as there is *avidyā*. *Prakṛti* destroys *avidyā* and becomes enlightened by its own efforts. The Sāṅkhya-Yoga does not define the function of the *puruṣa* in the attainment of final enlightenment. *Puruṣa* is inactive

consciousness intelligizing the *prakṛti*. Final enlightenment is a state of the *prakṛti* comprehending the truth of the separate identity of *puruṣa* from itself. On the comprehension of this truth, the *prakṛti* can no more keep the *puruṣa* interested in itself, and consequently stops its processes and retires into the background. The function of the *puruṣa* is simply to intelligize and to this extent he is responsible for emancipation. Intelligizing, however, does not mean any effort on the part of the *puruṣa*. It is automatically effected by the peculiar relation which the *avidyā* establishes between the *puruṣa* and the *prakṛti*. If the *puruṣa* is responsible for anything in the drama, it is this element of intelligizing. We can also ascribe the coordination of the movements of the *prakṛti* with the interests of the *puruṣa* to this element of intelligizing. But we do not find any clear statement of such a conception in the Sāṅkhya-Yoga system. The principle of *puruṣa* hangs very loose on the system. Although this *puruṣa* is of the nature of consciousness, the functions of knowing, thinking and willing do not belong to him. The Sāṅkhya-Yoga system intended to preserve the immutable character of the *puruṣa* by keeping him free from all functions whatsoever. But it did so at the cost of a number of other difficulties. Ācārya Hemacandra has summed up some of the weak points of the Sāṅkhya-Yoga as follows: 'Consciousness does not know the objects, the *buddhi* is unconscious. Space and the like evolve out of the subtle elements of sound and the like. Bondage and emancipation do not belong to the *puruṣa*. And what else self-contradictory has not been composed by the stupid (Sāṅkhyas).'¹ Referring to the non-knowing nature of the *puruṣa*, Vidyānandi says: 'If *puruṣa* is of the nature of non-knowledge, how could Kapila be the instructor (of the truth), even like one in deep sleep. The *prakṛti* also being unconscious, like a jar, cannot do the function of instruction.'² How can consciousness (*citi*) be without knowledge (*jñāna*) and the knowing *buddhi* without consciousness? How can the *puruṣa* enjoy the *prakṛti* if he is absolutely immutable? Haribhadra refers to the following explanation of Vindhyavāsin and Āsuri the famous exponents of the Sāṅkhya school: 'The *puruṣa*, himself remaining immutable, makes the unconscious mind assume its own form because of the proximity, even as a reflection makes a crystal (assume its own form). The enjoyment of the *puruṣa* is said to consist in such transformation of the distinct principle of *buddhi*, just like the appearance of the

¹ cid arthaśūnyā ca jaḍā ca buddhiḥ
śabdāditanmātrajam ambarādi
na bandhamokṣau puruṣasya ce 'ti
kiyaj jaḍair na grathitam virodhi.—*AYV*, 15.

² yady ajñāna-svabhāvaḥ syāt Kapilo no 'padeśakṛt
susūptavat pradhānam vā 'cetanatvād ghaṭādivat.—*TSIV*, p. 18.

image of the moon in the transparent water'¹ and records this criticism: 'In view of the formlessness (of the *puruṣa*), even the appearance of his image is not possible. Moreover, if it is conceded that the *puruṣa* is imaged in the *buddhi*, this concession should be extended to the emancipated *puruṣas* also. Enjoyment, therefore, is never possible. Nor is it improper to maintain that the emancipated ones should also be imaged, because they have the same nature (as they had before emancipation, since they are immutable). Again, if it were (conceded) that there is difference in their nature, it would necessarily follow that there was change. Moreover, if the *puruṣa* is absolutely different from the body, there would nowhere be any occasion for (the sins of) killing and the like. In the absence of (the sins of) killing and the like, there would be no bondage, good or bad, owing to the lack of its cause. In the absence of bondage, there would be no worldly existence or emancipation of the *puruṣa*. In the absence of emancipation all (efforts) such as vows and the like would be useless.'² We have thoroughly discussed the problem of reflection of *puruṣa* in the *buddhi* while stating the Yoga conception of *avidyā*³ and shall not repeat it again. The serious objection against the doctrine of reflection has been recorded by Haribhadra. How can a formless principle reflect itself? Nor can the Sāṅkhya-Yoga avoid the criticism by saying that the conception of reflection is only for the sake of easy understanding and popular illustration, or in other words, only a metaphorical way of stating the fact. Because in that case the world process will turn out to be a magical show devoid of any essence. Either the *puruṣa* must have some concrete relation with the *prakṛti* or the whole evolution of the *prakṛti* should be condemned as an illusory nothing. There must be some difference between the emancipated and the unemancipated. But if the *puruṣa* be absolutely immutable and unchanging, there can be no scope for difference of states. If emancipation itself be only an appearance there is absolutely no meaning in spiritual endeavours. The Sāṅkhya-Yoga attempts at explaining away the difficulty of the

¹ *puruṣo 'vikṛtātmai 'va svanirbhāsam acetanam
manaḥ karoti sānnidhyād upādhiḥ sphaṭikam yathā.
vibhaktedṛkpariṇātau buddhau bhogo 'sya kathyate
pratibimbodayaḥ svacche yathā candramaso 'mbhasi.*

—ŚVS, 221-2 with Svopajña Commentary.

² *pratibimbodayo 'py asya nā 'mūrtatvena yujyate
muktair atiprasaṅgāc ca na vai bhogaḥ kadācana.
na ca pūrvasvabhāvatvāt sa muktānām asaṅgataḥ
svabhāvāntarabhāve ca pariṇāmo 'nivāritaḥ.
dehāt pṛthaktva evā 'sya na ca hīmsādayaḥ kvacit
tadabhāve 'nimittatvāt katham bandhaḥ śubhāśubhaḥ.
bandhād ṛte na saṁsāro muktir vā 'syo 'papadyate
yamādi tadabhāve ca sarvam eva hy apārthakam.*—ŚVS, 223-6.

³ *Vide supra*, pp. 85-9.

relation of *puruṣa* and *prakṛti* may appear as high and lofty philosophy to those who are fond of metaphysical speculations, but they have little fascination for the Jaina philosopher who is a staunch realist and has a deep conviction about the reality of his own experience. The Jaina philosopher believes in concrete relation between the soul and the body. And Haribhadra is even reluctant to believe that the great sage Kapila could have propounded that bondage and emancipation belong to *prakṛti* and not to the *puruṣa*. Haribhadra says: 'The ancient sages have declared emancipation of the *puruṣa* in the *Tantra*.'¹ Then stating that the Jaina conception of *puruṣa* and his relation with *karma-prakṛti* (karmic matter) is not liable to censure, he says: 'For this reason the (Sāṅkhya) doctrine of *prakṛti* also should be accepted as true, and also because it has been propounded by Kapila who was a great sage of godly character.'² Haribhadra means to assert that the original doctrine of Kapila was not different from that of the Jainas. The Sāṅkhya-Yoga conception of the condition of emancipation has been reinterpreted by Vidyānandī. *Asamprajñāta-samādhi* (state of concentration in which self is intuited as it is, free from conceptual constructions) is the ultimate condition of emancipation. The *puruṣa* exists in its own state in this *samādhi*. 'This *samādhi*', says Vidyānandī, 'which consists in the existence of the *puruṣa* in its own state and is the condition of the final emancipation is nothing else than the threefold jewels—*samyag-jñāna* (right knowledge) being the nature of the *puruṣa*, *tattvārthaśraddhāna* (predilection or love for the truth) being the necessary concomitant of it, and the absolute indifference (of the *puruṣa*) being the *parama-cāritra* (consummate conduct).'³ And consequently the nature of Sāṅkhya *avidyā* is also to be interpreted as identical with *mithyā-darśana* (perverted attitude), *mithyā-jñāna* (perverted knowledge) and *mithyā-cāritra* (perverted conduct).

These are in brief the logical difficulties and implications of the Sāṅkhya-Yoga system. Let us now estimate the value of the Nyāya-Vaiśeṣika conception of *avidyā*.

¹ *puruṣasyo 'ditā muktir iti Tantrē cirantanaiḥ*.—ŚVS, 231.

² *evam prakṛtivādo 'pi vijñeyāḥ satya eva hi Kapiloktatvataś cai 'va divyo hi sa mahāmuniḥ*.—ŚVS, 237.

³ *yad api draṣṭur ātmanāḥ svarūpe 'vasthānam dhyānam paramamuktinibandhanam tad api na ratnatrayātmakatām vyabhicarati samyag-jñānasya pūrṇrūpatvāt, tasya tattvārtha-śraddhānasahacaritvat, paramaudāsīnyasya ca parama-cāritratvāt*—TSIV, p. 18.

XI

CRITICISM OF THE NYĀYA-VAIŚEṢIKA CONCEPTION
OF AVIDYĀ

The Nyāya-Vaiśeṣika conception of *avidyā* also is vitiated by a number of defects. Knowledge is only a transient quality of the soul, produced by soul-mind contact. Emancipation means permanent destruction of the specific qualities of the soul such as knowledge (*buddhi*), pleasure (*sukha*), pain (*duḥkha*), will (*icchā*) and the like.¹ Wrong cognition (*mithyā-jñāna*) of the twelvefold objects (*prameya*) is the condition of worldly existence and the right knowledge of them leads to emancipation.² In emancipation, however, there is neither wrong cognition nor right knowledge. Right knowledge destroys wrong cognition and disappears itself, being as much a transient quality of the soul as the wrong cognition. The worldly existence lasts so long as there is the delusion of the identity of the soul with the body, sense-organs and the like, and comes to an end when the true nature of the body, the sense-organs etc. is comprehended and the soul loses attachment to them due to the knowledge of its separate identity from the things of the world.³ Wrong cognition causes attachment to the world while right knowledge removes it. Wrong cognition degrades the soul to the status of matter, while the right knowledge reinstates it in its own status. But now the difficulty is: How can a passing quality bring about such momentous result? If knowledge is only a transient quality quite separate and distinct from the soul, is it reasonable to maintain that it is the condition of emancipation? Properly speaking, knowledge has very little to do with the nature of the soul. In spite of the fact that the Nyāya-Vaiśeṣika regards the qualities of knowledge, pleasure, pain etc. as exclusively the properties of a soul, it cannot be said that these qualities constitute the nature of the soul. How can what is alienable constitute the nature? What remains if the nature is alienated? Knowledge is not the nature of the soul, because it is alienable from the soul. Wrong cognition and true knowledge *quā* qualities of the soul have the same status. The latter supersedes the former, and disappears itself when the soul gives up its relation with body and mind and attains emancipation. It is difficult to conceive

¹ *Vide supra*, p. 112.

² Cf. *ātma-śarīre-'ndriyā-'rtha-buddhi-manah-pravṛtti-doṣa-pretyabhāva-phala-duḥkhā-'pavargās tu prameyam* (NS, I. 1. 9). Vātsyāyana, commenting on this sūtra, says: *asty anyad api dravya-guṇa-karma-sāmānya-viśeṣa-samavāyāḥ prameyaṁ tad bhedenā cā 'parisaṅkhyeyam. asya tu tattva-jñānād apavargo mithyā-jñānāt saṁsāra ity ata etad upadiṣṭaṁ viśeṣeṇa iti.*

³ *Vide supra*, p. 106.

how these qualities can be responsible for change of nature. If bondage and emancipation are real facts, it must be conceded that the soul undergoes change of nature. And the qualities of wrong cognition and true knowledge, being not the constituents of nature, cannot be held responsible for the change of nature. If there is real difference between the states of worldly existence and emancipation it must be conceded that the nature of the soul in bondage is different from the nature of the soul which has attained emancipation. But what are the factors that are responsible for this change? The Nyāya-Vaiśeṣika answer is that in the state of worldly existence the soul has the specific qualities of knowledge, pleasure etc. while in the state of emancipation it has none of these qualities. But is it a proper explanation? The qualities, as we have stated above, cannot be regarded as constituting the nature of the soul, and as such it is improper to regard their absence alone as change of nature. The Nyāya-Vaiśeṣika makes capital out of its conception of the relation of inherence (*samavāya*). The qualities are related to the substance in the relation of inherence. The Nyāya-Vaiśeṣika fights shy of admitting the qualities as forming the nature of the substance, and as a result indulges in the conception of inherence which is obviously only a device to avoid the difficulties and not a solution proper of the problem. The doctrine of inherence involves a number of serious difficulties. If a quality is absolutely different from its substance, it is not logical to say that it belongs to the substance. Inherence cannot be considered as the link between the two, because it is not given in experience. Do we cognize inherence as separate and distinct from the quality and the substance? Supposing that the inherence is given in experience and also supposing that a quality inheres in the substance in the relation of inherence, one would naturally ask: In what relation does this inherence subsist in the substance? If the inherence is regarded as subsisting in the relation of another inherence then there will obviously be *regressus ad infinitum* and the quality will ever remain unrelated to the substance. It is, again, not logical to maintain that the relation of inherence between the inherence and the substance is only a make-believe and not a real one. Ācārya Hemacandra states some of the defects of the doctrine of inherence in the following way: 'There cannot be the relation of *dharma* (adjunct) and *dharmin* (substantive) between two things if there is absolute difference between them. Nor can (the relation) subsist by means of inherence because the trio (of *dharma*, *dharmin* and inherence) is not perceived. (If on the basis of the experience 'A *dharma* subsists in a *dharmin*' it is admitted that there subsists the relation of inherence between them, then this also must be conceded that) there is the experience of 'It is here' even with reference to the inherence. (But the opponent cannot concede this in view of the

inevitable contingency of *regressus ad infinitum*). Nor can the difference (between one inherence and another) be only a metaphorical one. There is, moreover, contradiction of the popular usages (such as 'There are threads in a cloth' and the like which do not recognize inherence).¹ This doctrine of inherence furthermore leads the Nyāya-Vaiśeṣika to a number of other absurd conceptions. A universal (*sāmānya*) cannot inhere in another universal, nor can it inhere in the ultimate particulars (*viśeṣas*) nor again in an inherence. Accordingly, the Nyāya-Vaiśeṣika holds that existence (*sattā*), being a universal, does not belong to the categories of universal, particulars, and inherence. It exclusively belongs to the other categories of substance (*dravya*), qualities (*guṇa*) and actions (*karman*).² Besides this, it is held that knowledge and pleasure, being as much the qualities inhering in a soul as wrong cognition (*ajñāna*), pain (*duḥkha*) and the like do not belong to the soul on the attainment of emancipation. How can the transient qualities which are quite distinct and separate from the soul belong to it when it is free from all defiling attributes? Knowledge and joy do not arise in the emancipated soul because there is no soul-mind contact. Vātsyāyana maintains that even as the poisoned sweets are unacceptable, exactly so the joy, invariably being mixed up with pain, is unacceptable.³ He has to condemn all joy as mixed with pain perhaps in order to explain away the impossibility of the existence of joy in emancipation. Ācārya Hemacandra sums up these defects when he says: 'Even of the existents, only some have existence. Consciousness is only adventitious and absolutely different from the soul. Emancipation is not attended with knowledge and bliss. The heretics have composed excellent system indeed!'⁴ The main objection of the Jainas is against the absolutistic attitude. Knowledge, joy etc. cannot be absolutely distinct from the soul. They constitute the nature of the

¹ na dharma-dharmitvam atīva bhede
vṛttyā 'sti cen na tritayaṁ cakāsti
ihe 'dam ity asti matiś ca vṛttau
na gaṇabhedo 'pi ca lokabādhaḥ.—*AYV*, 7.

See also *Syādvādamāñjarī* on it. For detailed criticism of samavāya see *PKM*, pp. 609-623; *SVR*, pp. 965-970.

² Cf. sad anityaṁ dravyavat kāryaṁ kāraṇaṁ sāmānya-viśeṣavad iti dravya-guṇa-karmanām aviśeṣaḥ—*VS*, I. 1. 8. Also cf. *VS*, I. 2. 7. See also *PB*, p. 121: dravyādīnāṁ trayāṇāṁ api sattāsambandhaḥ . . .

³ Cf. śāntaḥ khalv ayaṁ sarva-viprayogaḥ, sarvoparamo 'pavargaḥ, bahu ca kṛcchraṁ ghoraṁ pāpakaṁ lupyata iti kathaṁ buddhimān sarvaduḥkhecchedaṁ sarva-duḥkhāsaṁvidam apavargam na rocayed iti, tad yathā, madhu-viṣasamprkṛtānnaṁ anādeyam iti, evaṁ sukhaṁ duḥkhānuśaktam anādeyam iti—*Bhāṣya*, *NS*, I. 1. 2. See also *Bhāṣya*, *NS*, I. 1. 22.

⁴ satām api syāt kvacid eva sattā
caitanyaṁ aupādhikaṁ ātmano 'anyat
na saṁvidānandamayī ca muktiḥ
susūtram āsūtritaṁ atvadiyāḥ.—*AYV*, 8.

soul. The Jainas admit that they are ever changing and renewing in the state of worldly existence. But that does not mean that the soul can remain without them at any time. According to the Jainas, a quality cannot belong to the substance without becoming its nature and being. Change of quality does not mean destruction of nature. An entity preserves its nature through change. The qualities also preserve their identities through their ever changing modes. The relation between the substance and its qualities is one of identity-cum-difference. The element of identity explains the experience of persistence while the element of difference explains the experience of change. The Jainas thus avoid the difficulty of the status of knowledge and wrong cognition in the making up of the nature of the soul. Knowledge constitutes the nature of the soul while wrong cognition is only a transient mode of it. Wrong cognition (*ajñāna*) passes away when right knowledge (*samyag-jñāna*) dawns. But right knowledge does never pass away, being the nature of the soul.

Consciousness is the very essence of the self, and is integral to it. Though change is integral and inherent in whatever is existent and as such the self also must be perpetually changing, the change in the emancipated state does not connote absolute diversity in such a way as change from consciousness to un-consciousness. In fact, consciousness is the very stuff and texture of the self and is never liable to lapse. Even in the state of bondage there is not a single moment in which the self ceases to be conscious. Bondage only means, according to the Jainas, the limitation of consciousness to what comes through the channel of the senses. The infinite possibility of the expansion of consciousness is always there. It is only the mind and the body and the senses which shut up the self within a prison, and infinite intuition and knowledge are not allowed to materialize, not because consciousness in bondage is incapable of this consummation but because the embodiment serves to intercept the world of reality from the self. The Jainas accordingly do not believe that knowledge is produced by the good offices of the senses, but that it is innate in it. The senses rather are the handicaps than instruments. Ignorance and delusion are not innate but induced by the karmic forces. But whatever be the magnitude and intensity of these obstructive veils, they never succeed in extinguishing the eternal light of consciousness of the self. In emancipation, the self and its consciousness which are inseparable though not interchangeable, are released from these barriers and therefore can function over the whole range of reality. This is called omniscience. What has been said of the cognitive aspect of the self can be affirmed with equal emphasis of the other aspects and powers such as bliss and energy. The self is possessed of infinite energy and bliss as a matter of inalienable right. It is the karmic obstructions

which kept them suppressed. With the disappearance of these external forces, the self recovers its infinite capacity and bliss. The Jaina, however, does not assert that the limitations of bondage are illusory. They are real facts. But they can be overcome and transcended in emancipation. The changes are real changes. The apprehension of the Sāṅkhya that the possibility of change of the self might spell total subversion of consciousness by unconsciousness is regarded by the Jainas as baseless. Change is always limited in scope. Even the Sāṅkhya has to admit that although *prakṛti* is subject to perpetual change it does not change from existence to non-existence because that would be tantamount to denial of change. Change is possible only if there be continuity behind it. So an existent is never found to be so changed as to become a non-existent fiction. Likewise, the self can never change into a totally unconscious entity because consciousness is as inalienable a characteristic of the self as existence is affirmed to be of matter. It is a question of fact as to what is to be regarded as the inalienable essence of an entity, and what is to be regarded as an evanescent character. So the self, though in perpetual change, can never become not-self. Change is integral to it no doubt, but so also are its existence and consciousness and bliss. It may be asked 'Does the self change after emancipation?' The Jaina will answer 'Yes, it does.' But as there is no external interfering agent the change is always homogeneous. It may be regarded as an incessant renewal of its perfected being. But as renewal presupposes continuity, there is no lapse from consciousness, existence, bliss and power.

Let us now consider the technical difficulties in the Nyāya-Vaiśeṣika conception of *avidyā*.

The Nyāya-Vaiśeṣika, like the Sāṅkhya-Yoga, regards wrong cognition (*ajñāna*) as the cause of bondage. There is emancipation when the wrong cognition is destroyed. But how can the wrong cognition be destroyed in view of the infiniteness of the things to be known (*jñeya*)? Vātsyāyana himself admits the impossibility of knowing all the objects when he says: 'The knowledge of truth (*tattva-jñāna*) does not arise with reference to all the objects severally, inasmuch as the objects are infinite. Nor does it arise with reference to some objects (at random), because then delusion (*moha*) would still exist with reference to those objects that have not been comprehended (by the knowledge) and so there will be the undesirable consequence of existence of the residuum of delusion; and also because it is not possible that the knowledge (*tattva-jñāna*) with reference to something should remove the delusion with reference to something else. Wrong cognition (*mithyājñāna*) indeed is delusion (*moha*). It is not simply the absence of the knowledge of truth (*tattvajñāna*). And that object, the wrong cognition about which is the seed of worldly existence, is to

be known in its true nature.¹ The nature of the body, the sense-organs, and the like alone is to be known in order to destroy the attachment to them. Emancipation is attained when the delusion about these things is gone and freedom from the defects (*doṣa*) is achieved.² Now the difficulty is if wrong cognition (*ajñāna*) is the condition of bondage how is it that the knowledge of a limited number of things is efficient enough to destroy the bondage in spite of the existence of wrong cognition about so many other things? Wrong cognition cannot be totally removed because the objects of cognition are infinite. And how can there be emancipation if there is the least of wrong cognition? Wrong cognition is invariably and necessarily accompanied with bondage, and there cannot be total destruction of wrong cognition unless omniscience is achieved. Omniscience, however, cannot be achieved unless all the objects are known. In other words, if wrong cognition is the invariable, necessary and unconditional cause of bondage, there can never be emancipation because there can never be omniscience, and without omniscience the bondage cannot be destroyed. The Nyāya-Vaiśeṣika believes in wrong cognition as the invariable cause of bondage and at the same time does not regard omniscience as the pre-requisite of emancipation. This is responsible for the difficulty of emancipation. Samantabhadra has put this logical difficulty in an aphoristic and pregnant language as follows: 'If bondage is the necessary concomitant of ignorance (*ajñāna*) there cannot be a being free from bondage because of the infiniteness of the objects (to be known). If the knowledge of a few objects is responsible for freedom (from bondage), the vast amount of ignorance (about other objects) is responsible for the reverse.'³ The Nyāya-Vaiśeṣika position is not consistent enough with its original proposition. If ignorance or wrong cognition is held as the necessary, invariable and unconditional cause of bondage, it is of necessity to be granted that omniscience is achieved before the bondage is destroyed. But the Nyāya-Vaiśeṣika does not admit that omniscience is necessary for emancipation. The Jainas, on the other hand, do not regard wrong cognition (*ajñāna*) alone as the necessary and unconditional cause of bondage. Samantabhadra says: 'Wrong cognition accompanied with delusion (*moha*) is the cause of bondage. From wrong cognition devoid of delusion, there

¹ na tāvad ekaikatra yāvadviṣayam utpadyate jñeyānām ānantyāt. nā 'pi kvacid utpadyate, yatra no 'tpadyate tatrā 'nivṛtto moha iti mohaśeṣa-prasaṅgaḥ, na cā 'nyaviṣayeṇa tattvajñānenā 'nyaviṣayo mohaḥ śakyaḥ prati-
 śeddhum iti. mithyājñānam vai khalu moho na tattvajñānasyā 'nutpattimātram
 tac ca mithyājñānam yatra viṣaye pravartamānam saṁsāra-bījaṁ bhavati sa
 viṣayas tattvato jñeya iti—*Bhāṣya*, NS, IV. 2. 1.

² For detailed information *vide supra*, pp. 106-7.

³ ajñānāc cet dhruvo bandho jñeyānantyān na kevali
 jñānastokād vimokṣaś ced ajñānād bahuto 'nyathā—*Āptamīmāṃsā*, 96.

is not bondage (*bandha*). There can be emancipation from knowledge about a few objects, provided it is devoid of delusion (*moha*).¹ Bondage depends upon delusion. If there is delusion, there is bondage. If there is no delusion, there is no bondage. Here delusion (*moha*) means the deluding (*mohanīya*) *karman*² and not wrong cognition. On the destruction of this deluding *karman*, *bandha* (bondage)³ is no more possible and omniscience necessarily dawns. The Jainas do not give much importance to knowledge in the attainment of freedom from bondage. The soul is to be purified of the *mohanīya* (deluding) *karman*, that is, of the *karmans* that defile and vitiate the attitude and the conduct of the soul. If this purity is attained, knowledge naturally dawns. Knowledge is the nature of the soul, and as such cannot but dawn when the soul is made absolutely clean of the *karmans* that obstructed the perfect expression of vision and conduct.

We have given a faithful representation of the Jaina's criticism of the Naiyāyika's conception of emancipation and the means of its attainment. In fairness to the Naiyāyikas, it must be admitted that they have been fully cognizant of the necessity of moral purification and the purgation of all evil dispositions and volitional tendencies which characterize the impure and imperfect life in bondage. The Naiyāyikas have, however, laid emphasis upon the supreme efficacy of correct knowledge of reality for the achievement of this objective. They think and assert that with the dawn of the knowledge of the true nature of the self, all our volitional perversities and angularities and moral twists will become automatically straightened and corrected and the cessation of bondage will occur without a hitch. The Jaina here differs from the Naiyāyika. He does not deny that true knowledge is an essential condition of salvation, but he asserts that the moral regeneration, which is also recognized by the Naiyāyika to be the condition of salvation, cannot be an automatic product of knowledge. It is necessary to cultivate moral perfection by means of various penances and practices of asceticism to get rid of our immoral and volitional dispositions and perversities. The Jainas make moral discipline and subjugation of the will a coordinate condition of salvation along with knowledge. This seems to be an essential divergence of the Jainas from the Naiyāyikas.

Another point of divergence about the means is that the Jainas stress the necessity of omniscience as the antidote of ignorance and

¹ ajñānān mohino bandho nā 'jñānād vītamohataḥ

jñānastokāc ca mokṣaḥ syād amohān mohino 'nyathā—*Ibid.*, 98.

² Mohanīyakarman mainly consists in mithyātva (perversity) and the kaṣāya (passions). *Vide infra*, Chap. IV. Section III, 2nd paragraph.

³ This refers to sthitibandha and anubhāga-bandha which are due to kaṣāya. *Vide infra*, Chap. IV. Section III, 3rd paragraph.

think this to be an essential precondition of final emancipation. We have already given Uddyotakara's defence of the Nyāya position as to how even limited knowledge can be the instrument of salvation. Vātsyāyana and Uddyotakara both believe that knowledge of all existent things is not possible of achievement with the limited resources at the disposal of the spiritual aspirant. If omniscience were the prerequisite of salvation, it would mean the impossibility of its achievement, because the number of existents being infinite, the knowledge of the same could be achieved only in infinite time, and to insist on this as the condition of salvation would be tantamount to the repudiation of the possibility of emancipation. It is apparent from the line of argument adopted by these writers that they did not believe in the possibility of infinite knowledge accruing from the practice of yogic discipline. It is certain that acquisition of infinite knowledge is impossible in the course of a human life if the spiritual aspirant is to depend on his senses and understanding. But if supernormal vision of truth on the removal of the barriers of knowledge can be achieved by a course of spiritual exercise, then the difficulties apprehended by Vātsyāyana and Uddyotakara will have to be regarded as based upon ignorance of the hidden powers of the soul. In later writings of the Nyāya-Vaiśeṣika school, the infinite knowledge by means of yogic powers is admitted as a possibility. The Jaina criticism of the Nyāya standpoint is confined to the views of the earlier exponents of the school. It may not be entirely amiss to hazard the conjecture that the admission of omniscience as the result of yogic discipline by the later writers of the school may have been necessitated by the criticism of the older position by rival philosophers such as the Jaina and the like who not only believe in the possibility of omniscience but also make it a condition of emancipation.

XII

CRITICISM OF THE VEDĀNTA CONCEPTION OF AVIDYĀ

We now come to the criticism of the Vedānta conception of *avidyā*. That we are subject to ignorance is admitted by all schools of thought. It is equally admitted that the existing condition of the world and of the selves is not perfect and the individual selves are responsible for this. But whereas ignorance and its concomitants—delusion and allied passions and propensities—are usually held to be indirectly and remotely responsible for the objective world order, and are believed to be directly instrumental in the emergence of the imperfect condition of the subjects with their volitional, emotional, and cognitive limitations, the Vedānta has made ignorance the prius of the subjective and the objective order of existence. Ignorance is not only a contributory

condition of the world order but, in association with the eternal *Brahman*, is the material cause of the world also. *Brahman*, being limitless existence, consciousness, and bliss with no difference, intrinsic and extrinsic, in its being, is a unity perfect, solid, and simple. The plurality of the phenomenal world, which is experienced by all and sundry, and the existence of which is not liable to be repudiated without blatant self-contradiction, cannot be deduced from the simple homogeneous unity. The Vedāntists accordingly postulate an all-pervading *māyā*, which is the principle of cosmic illusion, and accord it a timeless status along with *Brahman*, although it is recognized to be liable to destruction and as such held to be a subordinate adjunct to the Absolute with which it is associated. The Sāṅkhya conception of *prakṛti* is accepted in toto with this essential reservation that it is held to be subordinate to the Absolute, independently of whom it has no existence, and is again held to be *quasi-real* in character. It is not real like the Absolute though it is unborn like it, because it is subject to annihilation. But it is not an unreal fiction as it has causal efficiency which a fiction cannot have. Thus it is held to be neither ultimately real nor absolutely unreal and thus eludes logical determination. Logic demands that if A is not real it must be unreal. But *māyā* as the basis of the cosmos, subjective and objective, is not capable of being classed under either of these exclusive heads. Its existence is not liable to be repudiated because it is a felt fact. Though logically indeterminable as a real, and not capable of being dismissed as an unreal fiction without contradiction of experience, the actuality of the world appearance and consequently *māyā* as its presupposition has got to be acquiesced in, however offensive it may appear to our logical thought.

The Vedāntist holds that reality must be rational and logically consistent. Only that is real which possesses existence as an intrinsic and inalienable character. The real is that which exists on its own account and in its own right. It cannot be made real by anything external. The real therefore cannot lapse from its reality, and so cannot change, because change implies the cessation of a previous state and the accrual of a novel condition. But as the sole character of a real is its reality, the cessation of any element in it will mean the lapse of reality and the acquisition of a character which was not real before. This means that a real can cease to exist and an unreal can come into being. There is obvious contradiction in this conception and so the Vedāntists affirm that change is not predicable of the ultimate reality. But change is a felt fact, and has to be accounted for. The Vedāntist asserts that change and all that it connotes do not belong to reality, but they appear in and upon the Absolute owing to its association with *māyā* which is responsible for the appearance of multiplicity and plurality in spite of the fact that they cannot be real. Reality is again defined to be one

which is not capable of negation in temporal or spatial reference. This proposition is rather the corollary of the basic proposition that a real is possessed of reality on its own account. The logical necessity underlying this conception is the incompatibility of unity with plurality, of reality with change, of the timeless with the temporal. The existence of plurality and of the underlying unity is felt and as they cannot be logically reconciled the plurality is declared to be a false appearance, however unjustifiable its actuality may be from the logical standpoint. The two cannot be real. Either there must be unity or plurality, and as plurality is nothing but plural unities, the concept of unity cannot be got rid of even in the affirmation of plurality. So unity being indispensable is to be asserted as the sole reality when and if we have to clip away one of the pair.

In reply to this contention of the monist, the Jaina asserts that the reality of plurality is not capable of being repudiated as false appearance. The assertion of absolute unity and the denial of plurality are both contradicted by the verdict of experience. It is therefore a dogmatic statement and if a mere *ipse dixit* were to do duty for truth, then the assertion of plurality as the only reality might also lay claim to the rank of truth. It has however been contended by another school of Vedāntists *viz.* that of Bhāskara that the plurality of phenomena is not inconsistent with the unitary Absolute because even one entity can appropriate different attributes, as either the difference of time or space may account for the incidence of different qualities and actions in one and the same entity. Therefore the Absolute also need not come in conflict with the appearance of different qualities and actions happening in it. It is just on a par with the cognition of a multi-coloured object, which though diverse in respect of the multiplicity of colour is still felt as a unitary entity.¹ But the question is whether the multiplicity is real or not. If it be real it has to be decided whether it is possessed of a real genesis. It cannot be asserted that the plurality is destitute of origination because that would make the fact of their occasional and contingent appearance unintelligible. A thing which does not originate is not a contingent occurrence. If however origination is admitted, then it must have a cause. If the Absolute be asserted as the cause, then you will have to admit that there are two things *viz.* cause and effect. It cannot however be maintained that the effect is not different from the cause and so monism is not affected by the assertion of causality, because this assertion is open to twofold objection. Firstly, the identity of the cause and the effect would make the admission of the same thing *quā* cause as the same thing *quā* effect inevitable which

¹ Cf. . . . ekam api parabrahma sakala-kriyā-kāraka-bhedātmakatayā na vīrodham adhyāste tathāpratibhāsa-vaicitrye 'py ekatvāvvyāghātac citra-jñānavad ity aparāḥ—*Aṣṭasahasrī*, p. 157.

is absurd. Secondly, the identification of the Absolute with the contingent effect would make the former a contingent fact, a position which is denied by the Vedāntist. It may be asserted that the plurality of phenomena derives its genesis from something different from the Absolute. But this would be tantamount to the assertion of dualism, as a cause numerically different from the Absolute is posited. The Vedāntist may contend that this cause of the phenomenal world is nothing but an unreal *māyā* and the assertion of such an unreal fact does not militate against real monism. But we cannot accept the defence, because an unreal cause is a contradiction in terms. In fact causal efficiency is the criterion of reality. It may be contended that the effect is also unreal appearance and so there is no logical repugnance in the postulation of an unreal cause. But the question may be seriously posed 'Why should the felt plurality be dismissed as unreal? An unreal fiction is not amenable to experience. It is not found that one fiction produces another fiction on the basis of which we could imagine that the appearance of plurality is produced from unreal *māyā*. It is not observed that a square circle produces a square triangle.'¹ The Vedāntist may rejoin 'Well, what about feats of magic? The magic produces a phantasmagoria which nobody accepts as truth on sober reflection. Yet the appearance deceives the spectator so long as it lasts.' But the show of magic, whether it be fire or smoke or anything else, is not entirely unreal. At any rate the experience of it is real. If the experience itself were unreal there would be nothing to determine that there was a magical show at all. Nor can it be maintained that the show is unreal *quā* an existent fact, because even on the admission of the Vedāntist there is no lapse of existence even in false experience.² There must be an objective basis even for what is called an unreal appearance. This basis is admitted to be true even by the Vedāntist himself. This shows that however one may dispute the objectivity of the predicative part of the false judgment, the subject at any rate has got to be admitted as real. We cannot even conceive that an unreal fiction can appear as a content of experience. We have never experienced even in dream a square circle.

As regards erroneous perception, neither the subject nor the predicate is absolutely unreal like a square circle. The Vedāntist may contend that he does not affirm that the objective world of plurality is an unreal fiction. But it is not real as it is found to be contradicted by a subsequent experience. But the question is 'Does not the denial of unreality involve the admission of reality?' A thing may be either

¹ Cf. . . . *katham akiñcidrūpasya kāraṇatvam? kāryasyā 'py akiñcidrūpātvād adōṣa iti cet kim idānīm kharaviṣāṇād aśva-viṣāṇasya janmā 'sti—Ibid.*

² . . . *Nā 'pi bahiḥsaddravadyādi-rūpayor māyā-svabhāvatvaṁ vyabhicāritvā-bhāvāt—Ibid., p. 158.*

real or unreal and there is no *tertium quid* possible because of the Law of Excluded Middle. The Vedāntist has argued that he admits all this. Logically speaking there can be no intermediary stage between two contradictorily opposed terms. Regarded in this light, the content of error cannot be dismissed as an unreal fiction because even appearance is possible only of what is real. But the contradiction of the content of error such as silver is not compatible with its reality as this would result in the obliteration of the cleavage between truth and error. The Vedāntist accordingly asserts that the content of error is neither real nor unreal. It is different from both these determinations in spite of its illogicality. Though, logically speaking, nothing but real should appear we have to acquiesce in the proposition that in error at any rate the content cannot be real because it is contradicted and it cannot be absolutely unreal because it appears. It is admitted on all hands, both by the Vedāntic idealist and the realist, that an unreal fiction like a square circle has no appearance. The world of plurality is on the same footing with content of error because it appears and is also contradicted by logical thought.

The Jaina does not accept this interpretation of error as the only possible explanation. The content of error is not an unreal fiction and that shows that it must be real, whatever be the context. The Jaina philosopher, like the Naiyāyika realist, thinks that the predicate of the erroneous judgment 'This is silver' is a real entity really felt. The experience is real and so also its content. It is false because it is contradicted by subsequent experience. But contradiction does not prove the unreality either of the subject or of the predicate. Owing to some defect and aberration the two reals existing in different contexts are felt to be related, though they are not so related in the relevant context. The fact cannot be gainsaid even by the Vedāntist that it is exactly analogous to a veridical perception so far as the reality of the terms and also of the relation are taken into account. The relation also is not a fiction, because it is felt, and a fiction cannot be felt. What constitutes the falsity of the judgment then? The answer is that though true in every respect, as the contents including even the relation between them have corresponding objective counterparts, owing to a defect the predicate appears to belong to the subject though in the present context the predicate does not belong to it.

The Vedāntist has however admitted a third term in between real and unreal, which is neither endorsed by logic nor by experience. The Vedāntist has not succeeded in denying that an unreal fiction cannot appear. The logic demands that if the content of error be not unreal, it must be accepted as real. The invention of a *quasi*-real entity is not only uncalled for but also logically contradictory. The Jaina

philosopher does not agree with the Vedāntist or with the nihilist in his reading of contradiction in the world of experience and of thought. The Vedāntist and so also the arch-nihilist Nāgārjuna think that causality is an irrational principle. They agree that the cause is not identical with the effect as that would annul the distinction between them, and without this distinction nothing can be regarded as a cause or as an effect. The cause again cannot be different from the effect as in that case there would be no determination possible. If the relation of cause and effect be one of otherness, pure and simple, then it passes one's understanding why should oil be produced from mustard and not from sand though both are equally other than the effect. Similarly with regard to the effect. Why should not another effect be produced from a cause different from the accustomed one when there is nothing to determine either the effect or the cause? No specific relation can be affirmed in the absence of identity and otherness which have been found to be unacceptable. Nor can it be regarded as a combination of both as the objections lying against each would apply together against this hypothesis. It is concluded by the sceptics that causality is a logically indeterminate makeshift. It is a device contrived by the human intellect to lull into slumber our logical curiosity. It is an irrational conception which, however, is unquestioningly accepted by the general mass of mankind owing to nescience which blurs the whole outlook. In conformity with this dialectic the Vedāntist, in common with Nāgārjuna, thinks that there is irreconcilable antagonism and conflict between plurality and unity. We have seen how the Vedāntist conjures away plurality as false appearance and affirms unity as the supreme truth. The nihilist, on the other hand, has declared the whole world as an unmitigated illusion including unity and plurality. The Vedāntist argues against Nāgārjuna and men of his ilk that existence and consciousness cannot be denied because the denial of existence itself involves the affirmation of the existence of denial, and the denial of consciousness is possible only if there is consciousness of denial. And this involves, according to the Vedāntist, a contradiction on the part of the nihilist who denies consciousness and content with equal emphasis.

But the Jaina would pose a simple question: 'Why should the unqualified denial of existence involve contradiction?' The answer must be that existence of denial is felt in the act of denial. Likewise the denial of consciousness is found to be in conflict with the felt consciousness of denial. The contradiction therefore amounts to not *a priori* self-contradiction as is involved in the assertion of a square circle, but to a conflict based on experience. Existence and consciousness are experienced facts, and the denial of them involves contradiction of experience and its verdict. So the Vedāntist virtually

admits that contradiction is the criterion of truth so long as it does not come in conflict with our indubitable experience and its data. Unity and plurality are equally felt facts, and causality is also a plain deduction from experience. So it is not possible to accept a theory which will contradict the very possibility of the data. As regards the logical difficulty of their relation, the Vedāntist also admits that unity and plurality are felt as related though he demurs to accept it as an ultimate truth on account of the logical contradiction. He however is not prepared to dismiss it as a fiction, because he has the courage of his conviction to assert that an unreality cannot have even an appearance of reality. He accordingly gives it the status of a *quasi*-reality. But the Jaina avers that this is neither fish, flesh, nor good red herring. The Vedāntist should overcome his diffidence and muster courage to declare that it must be real as it is not unreal. As for the logical incompatibility between unity and plurality, and identity and otherness, it is nothing but the figment of abstract logic which runs away from the reality as revealed in experience. It has been seen that the Vedāntist entirely relies upon experience when he denies the contention of the nihilist that unity is equally a false appearance as it is never felt in dissociation from plurality. The nihilist also denies the reality of consciousness as he denies the reality of its content, because in his view consciousness without a content and a content without consciousness are never felt, and so they must swim or sink together. From the standpoint of abstract logic, the nihilist's argument seems to be unimpeachable. The Vedāntist succeeds in refuting the nihilist's contention only by positing contradiction of experience as the criterion of falsity. The Jaina asks the Vedāntist to go a step further and accept the whole experience as true and admonishes him for accepting the dictates of a *priori* abstract logic in the interpretation and assessment of experience. When unity and plurality are equally felt, and identity and otherness are equally attested by experience, they should both be regarded as true. The Jaina admits, in common with the Vedāntist, that the effect is not determinable either as identical with or as different from the cause. He agrees with the Vedāntist in his contention that the combination of unity and plurality involves identity and otherness both. He also agrees with the Vedāntist that the relation cannot be both identity and non-identity, otherness and non-otherness, difference and non-difference because of the contradiction involved in it. The Vedāntist asserts that the world of appearance is accordingly indeterminate in terms of identity and difference, but its felt actuality places it in a different category which is not determinable either as identical with or as different from pure existence. The Jaina accepts this interpretation also. He thinks the world of experience involves both identity and difference. But it transcends and synthesizes them in a

separate category which is different from both identity and difference. The actual is real, and because the data of experience are neither identifiable with experience, as the Buddhist subjectivist avers in defiance of the plain verdict of experience, nor can they be regarded as unrelated which the assertion of absolute difference involves, the relation is *sui generis* which is also admitted by the Vedāntist to be the case when he asserts that the data of experience are indeterminable as identical or not-identical. But whereas the Vedāntist would assert that the appearance is false, the Jaina would assert that it is true. The contradiction between identity and difference is not denied. But the Jaina does not think that the relation is of either kind. It is different from both, and its reality cannot be repudiated because it is felt to be actual.

The denial of causality constitutes a flagrant violation of experience. When the Vedāntist asserts that the effect is not produced by itself or by another, and yet cannot blink the actual production of the effect, he fails to render an explanation of it. He thinks that no explanation is possible and the confession of this failure only shows that he only pretends to slip over the problem. Certainly by declaring causality as unreal appearance he proves disloyal to experience. If the nature of reality could be determined by abstract logic, and that again in plain contradiction of experience, then there is no reason why should the Vedāntist refuse to chime in with the Buddhist when he declares that there is no self. The Vedāntist, as we have shown, cannot find flaw in the Buddhist's argument except by appeal to experience. The Vedāntist appeals to dream experience in support of his position that the unitary self-identical Absolute appears as the plurality of phenomena. He asserts that the appearance of plurality is not impossible even when what exists in reality is the undifferentenced unitary existence. It is argued that in dream a plurality of facts is experienced though it is one consciousness that only exists and is felt. It is one consciousness that is felt as many. The Jaina does not agree with this interpretation of dream experience. He asserts that if there be inherent opposition between unity and plurality the appearance of one consciousness as plurality even in dream is not possible. As regards the Vedāntist's contention that only one consciousness appears as a plurality in dream, the Jaina thinks that it is an assumption unsupported by logic as well as experience. Even in dream as in wakeful experience, the consciousness of action is different from that of the agent. It is admitted even by the Vedāntist that dream contents are produced by different memory-impressions and so the contention that there is no plurality of cognitions though there is plurality of contents in dream experience cannot be accepted to be a true estimate. As regards the appearance of plurality, the Jaina does not find any difficulty in it that a self-identical subject should experience

it. The subject is endowed with an infinite plurality of powers, and by means of these he can experience a plurality of contents both in wakeful and in dream experience.¹ It is found that one identical self is felt to exercise many acts and is felt by another self to be possessed of such manifold activities and attributes. There is no contradiction in it because it is endorsed by valid experience. There is no contradiction in the fact that the potter fashions a jar with his staff and eats his meal with his hand. There is no reason why should these experiences be asserted to be erroneous. The truth is that the difference of act and agent, substance and attribute, is not absolute. They are both different and not-different because this is the logical presupposition of all experience. It has been argued by the Vedāntist that our perceptual experiences are false because they are cognizant of difference just as dream experience is. This inference is vitiated by self-contradiction because the factors of inference such as the probans and the example must in any event be regarded as true. If they are true, their difference also is true. And if all these conditions of inference are false and thus cognition of difference be declared to be false, the inference will not prove the thesis, because no true conclusion can follow from false premises.² The Vedāntist might contend that the premises are accepted to be true only on the assertion of the opponent who accepts them to be true, then this would amount to the admission of the truth of the cognition of the opponent as different from the self and thus all cognitions of difference would not be false. It has been contended that consciousness is a unitary principle and its unity is felt by itself. This felt unity contradicts the cognitions of difference and this contradiction proves that the said cognitions are false. Thus the felt plurality is contradicted by the evidence of such false cognitions. This very argument proves the reality of plurality because what contradicts and what is contradicted cannot be identical. Nor can it be contended that the relation between the contradictor and the contradicted is accepted only on the basis of the assertion of others, because that would make contradiction a faked one just like the assertion of the opponent which the Vedāntist believes to be false. And if the unity of consciousness be accepted to be true on the ground of experience, there is no reason why should the plurality of contents be rejected as false, as the verdict of experience is found to impartially attest both the facts. As regards the contradiction between plurality and unity the Jaina does not find any one in the situation because he

¹ jāgrad-daśāyām iva svapnādi-daśāyām api puṁso 'nekaśaktyātmakasya kriyā-kāraka-viśeṣa-pratibhāsa-vaicitrya-vyavasthitiḥ—*Ibid.*

² prakṛtānumāne pakṣa-hetu-dṛṣṭānta-bheda-pratibhāsasyā 'mithyātve tenai 'va hetor vyabhicārāt, tanmithyātve tasmād anumānāt sādhyāprasiddheḥ—*Ibid.*

does not believe that things are related either by way of identity or by way of difference. The relation is distinct from both and must be accepted to be true just like identity and difference. If, however, experience be the ultimate exponent of the nature of reality, it must be admitted that pure identity or pure difference is never experienced and as such cannot be real. They are only figments of abstract logic, and no instance can be adduced which exemplifies either of them.

It does not require any logical elaboration to show the absurd consequences that will arise if a person believed in pure monism and consequently denied the reality of society and environment, and the next world and moral and religious laws. There will be no logical justification for the observance of social, moral, and political laws that are prescribed by the scriptures as well as the state. This will mean perfect deadlock and certainly a philosophy which leads to the subversion of all order and tends to destroy the whole fabric of social, moral and religious life and its institutions cannot be safely recommended to mankind. Not only this, there will be no distinction between good and bad action, heaven and earth, truth and error, and even bondage and salvation. The philosophy will defeat its purpose because it cannot induce any enthusiasm and activity for the transcendence of bondage and achievement of salvation which is paradoxically set up as the ultimate objective and goal.¹

The monist would, however, assert that all these charges are advanced against his philosophy only out of ignorance. Though the Vedāntic monist affirms that only the Absolute which is pure existence, consciousness and bliss bereft of all finitude and limitation is the sole reality and plurality is unreal, it does not follow that the plurality does not appear or is not possible. There is not only the plurality of objects but also the plurality of subjects who, under the influence of nescience, believe that they are actually bound by the laws of nature and society and religion. So all these institutions and laws hold good for them, and there is no possibility for lack of moral and religious enthusiasm. The illusion of bondage and belief in the plurality are so much ingrained in mankind that only a philosophical discourse is not enough for their eradication. Unless and until the identity of the individual self with the Absolute is realized there is no chance for getting rid of this illusion. The monist not only believes in the efficacy of rites and ceremonies, of moral and religious discipline, and practice of asceticism, but also asserts that these courses of moral and religious discipline are the condition of the emergence of saving knowledge without which there can be no escape from the meshes of ignorance.

¹ Cf. karma-dvaitam phala-dvaitam loka-dvaitam ca no bhavet
vidyāvidyā-dvayam na syād bandha-mokṣadvayam tathā.

The Jaina would ask the monist: 'Why should you believe in monism and reduce moral and religious life to provisional validity as a makeshift and device for the achievement of the goal? Both the means and end are asserted by you to be destitute of ultimate reality. It is certainly extremely difficult to subscribe to the view that an unreal means can achieve reality, and falsehood can be the means of attaining truth. Why should ethical and religious life, not to speak of the natural world, be declared to be false? What is the logical justification behind this abnormal position which cuts away the very foundation of higher life and culture? The Vedānta philosophy seems to be a dangerous heresy not less than the Buddhist denial of soul.'

The Vedāntist would assert in reply that all this criticism is inspired by sentimentalism and intellectual cowardice which refuses to face reality because it will upset the prejudices and superstitions fostered by nescience from the beginningless time. We cannot determine the nature of reality without having recourse to logic. If all the organs of valid cognition converge upon a particular position and compel us to accept it as the truth, we have to bow our heads to the inevitable. There may be sentimentalists who will shirk their duty to face truth squarely and will try to multiply their ranks by dissuading vacillating people from pursuit of the enquiry of truth. The doctrine of monism is not a figment of diseased imagination. It is proved by inference and authority alike. The Upaniṣadic texts are the records of funded experiences of ancient seers and sages who realized the ultimate mysteries of existence by unerring spiritual intuition. They still stand as compelling evidence and as a challenge. These truths have been realized again and again by persons whose name is Legion. They are public property and if an honest enquirer screws up his courage and elects to undergo the preparatory discipline he can realize that truth exactly in the same way as a student of science can verify the truth of the scientific discoveries in a laboratory. But the appeal to scripture and even unquestioning faith in its validity are not of very much avail except as aid and incentive to experiment by future enquirers of truth. Besides, these texts will not carry conviction to those who are fixed in their beliefs and traditions which they have inherited from the community in which they are born. But scripture is not the only resource with the Vedāntist. The Vedāntist banks upon ratiocination as an equally potent instrument for the realization of truth. The unreality of an independent objective world is deduced from an analysis of even an ordinary empirical judgment. Take for instance the trite experience 'I see the pen.' What is the status of the pen? The pen is felt as an object no doubt. But it is felt as a content of the cognition. It is felt

inside the cognition just as the character of cognitionhood.¹ The realist may contend that the pen is an external object existing independently and is observed from outside. The act of knowing does not make any difference to it so far as its ontological reality is concerned. The pen existed and will exist even when there was and will be no cognizer to apprehend it. The Vedāntist asserts that this attitude bespeaks sheer dogmatism. Certainly there is no ground for postulating the past and future existence of the object, and as regards the present existence of it, it can only be proved by valid cognition. Experience is the only source of knowledge of an existent, internal or external. The realists can affirm that the pen exists only when one is aware of it. Without awareness we have no means of asserting its existence. The contention of the realist that the object of experience stands outside and aloof proceeds from an unreflective attitude which does not care to look into the implications of knowledge. If the object that is cognized is external to cognition just as an uncognized object is, then how can it be determined that a thing is cognized or not cognized. To say that a thing is cognized is to say that it has come into relation with the subject's consciousness. Certainly there can be no relation between two things existing independently and aloof from each other. The relation therefore cannot be one of otherness. It must therefore be the opposite of it. And this means that the object, whether believed to be internal or external, is felt only as an internal content. The externality of the object is rather a guess and nothing more. It may be the case that the guess is universal. But that does not erect it into the rank of an accredited organ of knowledge. The object cannot be a content unless it somehow enters as an element into the cognition. So the logical analysis shows that the seeming brute existent is only an assumption. At the most optimistic estimate it cannot be more than a postulate.

It might be contended that the object of cognition is different from the act of cognition irrespective of the fact whether it (object) is external or internal. But when it becomes a content of cognition, it seems to be taken inside and integrated with consciousness. But this integration is only a seeming appearance. But appearance is possible only if there be a veridical analogous fact and this is the ground of one thing being felt as another. When, for instance, the poet asserts the face to be the moon itself nobody is deceived by such assertion of identity. The real basis of this assumed identity is the identity of the moon with itself. Here also the identity of the cognition with the self is the basis of the seeming identity of content and cognition.² But the Vedāntist would

¹ yat pratibhāsa-samānādhikaraṇam tat pratibhāsāntahpraviṣṭam eva, yathā pratibhāsa-svarūpam—*Aṣṭasahasrī*, p. 159.

² atha pratibhāsa-vyatiriktasya pratibhāsyasyā 'rthasyā 'ntar bahir vo 'pacārāt pratibhāsa-samānādhikaraṇatvavyavasthiteḥ pratibhāsa-svarūpasya mukhyatopapatteḥ—*Ibid*.

observe that this is only the device of the escapist. There can be no relation at all between a cognition and an object unless the object is integrated with the cognition as its internal content. It has been shown that awareness is not possible if consciousness and object elect to preserve their autonomy which was supposed to be the *status quo ante*. The Vedāntist however does not believe in the independent existence of the cognitum as there can be no proof of it. The Buddhist realist of the Sautrāntika school believes in extra-mental reality. But as all existents are fluxional and perish in the immediately succeeding moment, there can be no synchronism between sense-intuition and its object. The object must come into contact with the sense and then intuition will take place. But as the intuition takes place in the second moment, the object cannot be there to be intuited as it has passed out of existence at the time. The Buddhist accordingly affirms that what is intuited is not the external object but its copy which is the content of the cognition. The external object is inferred as the cause of the content just as fire is inferred from smoke. This theory of the Buddhist is thought to be an unwarranted superfluity. There is no ground for believing in the extra-mental reality as a cause of the content and conversely for believing the content to be the effect of it. The external object is bound to remain unperceived in the Buddhist theory. So there is no occasion for observation of concomitance in agreement and difference between a content and the object. Thus how can the relation of causality be established between them? Moreover, the belief that cognition is produced is entirely unwarranted. Consciousness is an eternal fact. To say that it is produced presupposes that there is cognition of concomitance of the cause and effect behind it. So the production or the cessation of cognition can be affirmed only on the admission of another cognition. Cognition as such has got to be admitted as the condition of assertion. There can be no successful denial of consciousness as such, because the denial itself will be a case of consciousness. But it may be contended that though consciousness must be the inevitable condition of all assertion and the denial of it be made impossible by self-contradiction, yet there is no reason to suppose that consciousness is one identical, unitary and eternal reality. The exigency may be satisfied by asserting an uninterrupted stream of consciousness-units one following the other without a gap between them. In fact this is the position of the Buddhist fluxist. But the Vedāntist thinks that this theory is absolutely false. What is the ground for distinguishing one cognition from another? A cognition of blue and a cognition of yellow are felt as cognition in spite of the difference of contents. The two acts are believed to be possessed of the common character *viz.* cognition-hood. So there can be no difference in respect of this cognitional character. The difference is felt only in respect of the contents. But

the Buddhist himself has had to admit that the content is not different from the cognition as they are felt together as a matter of universal necessity. This shows that the content and the cognition are not numerically different. The felt difference therefore is illusory appearance. Certainly the relation cannot be one of absolute identity as in that case the content and cognition should be felt either as cognition or as content. It cannot also be one of absolute difference because in that case there cannot be relation at all. So the relation is neither one of identity nor of difference but something other than both. But as the Law of Excluded Middle rules out the postulation of an intermediate stage between the two contradictorily opposed terms, the felt relation must be accepted to be false appearance. The content thus being incapable of logical determination in terms of identity or difference must be declared to be equally false. The false difference of false contents cannot therefore be supposed to affect the identity of consciousness. The Buddhist admits the uniformity of consciousness acts but does not believe in their identity. He also believes that there has been no occasion in the past in which consciousness could be non-existent because in that case the present consciousness-unit would not be possible. He will also have to admit that there will be no occasion in future when consciousness can become defunct. The unreality of consciousness at any moment will make each and all the conscious units unreal, because an unreal consciousness cannot have a real consciousness as its condition or as its effect. So continuity and uniformity of consciousness have been admitted by the Buddhist. His denial of identity of consciousness is inspired by his belief in the doctrine of soul-lessness. The Vedāntist has asserted that there is no real ground for distinguishing one consciousness from another consciousness, as the only basis of such distinction *viz.* the plurality of contents has been proved to be unreal appearance. To return to the problem of the relation between cognition and object, the Buddhist theory of the causality of the object and cognition cannot be accepted. The Buddhist would infer the external object from the content of the cognition which he believes to be produced by the former. But as cognition is an eternal entity it cannot be the product of anything. So there will be no ground for inference of the external object.

It has been contended by a school of realists that the external object is the basis of cognition and the two must be different. The Vedāntist observes that this is a gratuitous assumption. It is under dispute whether our cognitions are directly conversant with an external object or not. To say that the external object is the basis of cognition is to assert the very problem in a different language. How do you know that it is the basis? If you answer that it is felt to be the object and

so is regarded as the basis, you will be guilty of circular argument.¹ You assert that the external object is the cognitum on the ground of its being the basis of it, and when pressed with the question 'How do you know that it is the basis?' you answer 'Well, it is so because it is the cognitum'. This is clearly a fallacious argument. If one interprets that the cognitum is what is competent to be the objective basis of cognition, then we may answer that the basis is not anything different from the cognition itself.² It is admitted by the majority of philosophers that our cognitions cannot exist uncognized and as an external cognizer is found to introduce complication, all cognitions are believed to be self-cognized. So there is no logical necessity for positing an external object as the content of our cognition. The identity of cognition and its content proves that there can be no object external to and numerically different from cognition. It has already been proved that consciousness is one, identical and eternal entity, and the plurality of objects has no existence outside consciousness. This constitutes the proof of the monist's position. It cannot be shown that the argument which proves the identity of consciousness and its content is inconclusive, because there is no fallacy in it. It is a felt fact that the contents are felt as integral determinations of cognitions and this is possible only if there be no hiatus between them. No instance can be adduced which can show that an object is cognized without being a content of the cognition.³ If you ask 'What is then the subject of the cognition?' we can only answer that it is the Absolute which is consciousness, pure and simple, that acts as the subject.⁴ The argument is in perfect agreement with the declaration of the Upaniṣad that all that exists is the Absolute. The plurality is only a false appearance created by nescience which, we have shown, is a contemporaneous adjunct of the Absolute.

As has been observed before, the Vedāntist appeals to authority not for the establishment of his position but for additional confirmation of the finding of reflective thought. The monistic position is also independently established by inference. We have shown how the relation of cognition and content serves as a logical ground for establishing the identity of consciousness with the cognitum. But it may be argued that the attempt to establish monism by proving the unreality of difference is bound to fail because in a logical argument the difference

¹ pratibhāsāmbanāt vāt pratibhāsyō 'rtho bhavati 'ti cet, kutaḥ tasya pratibhāsāmbanātvam? pratibhāsyatvād iti cet parasparāśrayaṇam—*Ibid.*

² pratibhāsāmbanātva-yogyatvād iti cet tarhi pratibhāsa-svarūpam eva pratibhāsyam . . .—*Ibid.*

³ pratibhāsāntar-apraviṣṭasya kasyacid api pratibhāsa-samānādhikaraṇatvā-yogāt—*Ibid.*, p. 160.

⁴ nā "śrayāsiddhir api hetoḥ śaṅkanīyā, sarvasya dharmiṇaḥ para-brahmaṇa eva "śrayatvāt—*Ibid.*

of the subject, the probans, and the probandum is the very condition of the conclusion. So you start with the difference of the probans and the probandum as the premise and seek to deduce the unity of them as the conclusion. If you assert that the difference is only an illusion you cannot make it the ground of a true conclusion. Even if it be admitted for the sake of argument that the integration of the cognitum with consciousness proves its unity with the self, yet the difference between the probans and the probandum cannot be repudiated. The argument of the Vedāntist was: The cognitum is incorporated within consciousness because it is felt as coincident with the latter (*sc.* consciousness). Now the act of cognition and the content are asserted to be integrated and incorporated with the self and this is the probandum and the fact of the content being coincident with the cognition is made the probans. Even if the validity of the conclusion be allowed, the numerical difference of the probans and probandum remains unrefuted, and this militates against monism. The Vedāntist however asserts in defence that there is no difficulty as the dualism of the probans and the probandum is not presupposed as the condition. The two are identical, and yet they can serve as the probans and probandum just as is the case with existence and momentariness in the Buddhist argument. Things are momentary because they are existent. The probans is *existence* and the probandum is *momentariness*. It must be admitted that momentariness and existence are not ontologically different though conceptually they appear to be distinct. Likewise, the Vedāntist does not believe in the ontological difference of the probans and probandum though in empirical thought they are conceived to be different owing to the influence of nescience.

The Jaina realist avers that the assertion of ontological identity between the probans and the probandum has no justification. The Vedāntist seeks to deduce the identity of the content and cognition logically from the felt coincidence of the two. The fact that they are felt as two should have made the Vedāntist pause before he drew the conclusion of their absolute identity. If experience be the determinant of the nature of things it cannot be gainsaid that not only the probans and the probandum are felt as identical-cum-different, but also the conclusion *viz.* the integration of the content should be regarded as a case of identity-in-difference. Even the probans and probandum (*sc.* existence and momentariness) in the Buddhist argument are not felt as absolutely identical.¹ The fact that one goes with the other necessarily is proof that they are not absolutely distinct and different. But the other fact that one is the probans and the other is the probandum, and as such is felt as distinct from the other should prove that the two are

¹ Cf. śabdādaṁ sattvānityatvayor api kathaṁcit tādātmyāt sarvathā tādātmyāsiddheḥ, tatsiddhau sādhyā-sādhana-bhāva-virodhāt—*Ibid.*

not absolutely identical. From an honest and unbiassed reading of the knowledge situation it must be apparent that the probans and the probandum are identical and different together. The exponent of pure logic may scent incompatibility in it, but as pure logic is not endorsed in its findings by experience, it must be corrected and revised in the light of indubitable findings of experience. Accordingly in fidelity to experience it must be admitted that the relation of the probans and probandum is altogether different from identity and difference, though it contains them as moments. The absolute identity of the probans and the probandum on the contrary would make all inference impossible. The inference of identity of content and consciousness by the Vedāntist on the ground of their invariable coincidence must therefore be rejected as *ultra vires*. With the collapse of inference as the proof of monism, the Vedāntist will be deprived of logical proof, and in the last resort will have to fall back upon revelation (*Śruti*) in support of his position. But the question arises whether revelation recorded in the Upaniṣadic text is ontologically different from the Absolute or not. If it be absolutely identical with the Absolute *Brahman* which it seeks to establish, then revelation will be as much an unproved fact as the monistic Absolute which is yet to be established. Certainly the means of proof and the object of proof cannot be absolutely identical as in that case the two will be on the same level so far as they are not established facts. If on the contrary the two are held to be different, this will prove the dualism of revelation and *Brahman* at any rate. The monistic Absolute thus cannot be established either by inference or by appeal to revelation, and it is nothing but an unfounded assumption like the doctrine of absolute voidity of the *Śūnyavādin*. Let us now examine the argument of the Vedāntist.

It has been argued that the content must be integral to cognition and incorporated in it, as cognition and content are felt to be coincident. But the felt coincidence, which is made the probans, itself reveals the momentous fact that the two are felt as distinct, and so the content cannot be regarded as absolutely integrated with the cognition. This integration is held by the Vedāntist to be the proof of the negation of independent existence of the content. But this is a hasty interpretation. The fact that the content is felt as distinct from the cognition even when they coincide is a pointer to the truth that the content is not absolutely identical with the cognition. The Jaina agrees with the Vedāntist when he asserts that the object cannot remain absolutely distinct and different from consciousness when it is cognized. The verbal proposition expressing the knowledge situation is of the form 'The pen is known'. The predicate knownness proves that the pen is not absolutely different from and so unconnected with knowledge. But the negation of absolute difference does not imply that the pen is absolutely made

identical with knowledge. The proposition is entirely on a par with such factual propositions as 'The cloth is white'. In both the propositions e.g. 'The pen is known' and 'The cloth is white', the relation of subject and predicate is one of substance and attribute. The relation cannot be absolute identity as in that case it would be reducible to one of the terms, either the subject or the predicate.¹ The relation is *sui generis* which may be called identity-in-difference for want of a better and more expressive name. It is undeniable that the terms are different though they are held together by a bond of unity. The Vedāntist can at most prove that the content and the cognition are not absolutely different. The Jaina accepts this finding and explains it as a case of identity-cum-difference in which neither identity nor difference is absolute. The Jaina holds the relation between the cognition and the object as equally a case of identity-in-difference. And he thinks that his interpretation is more consistent with truth than that of the Vedāntist.

The coincidence of the content with the cognition is intelligible only if the relation be identity-cum-difference. But what about the judgment 'The cognition *per se* is known by cognition'? Here the content of the cognition is its own self, and so the Jaina position that the relation of cognition and content is one of identity-cum-difference cannot hold in the present case. It is answered that if we look closely it will be found that the relation is one of identity-cum-difference. The content is not the act of cognition as such but its specific character. Cognition has both specific and generic attributes as constitutive of its nature. For instance, cognition is existent and this shows that it has the attribute of existence in common with all other entities. The attribute of cognitionhood is an uncommon characteristic. In the judgment the content is the specific character of cognition which (*sc.* the specific character) is not absolutely identical with the cognition. There can be no judgment or proposition possible if the terms are absolutely identical or absolutely different e.g. 'gold is gold' and 'the Himalya is the Vindhya' are not logical propositions.² As regards the basic argument of the Vedāntist employed to prove the identity of cognition and content, it can be upset by the following argument. 'Whatever is coincident with cognition is somehow different from the cognition concerned e.g. the nature of cognition itself. All the contents, internal and

¹ pratibhāsa-tadviśayābhimatayoḥ kathañcid bbede sati samānādhikaraṇatvasya pratiteḥ sarvathā pratibhāsāntahpraviṣṭatvā'sādhanaṭ sva-viśayasya. na hi śuklaḥ paṭa ityādāv api sarvathā guṇa-dravyayos tādātmye sāmānādhikaraṇyam asti—*Ibid.*, p. 160.

² sarvathābhedavat pratibhāsa-svarūpaṁ pratibhāsata ity atrā 'pi na pratibhāsa-tatsvarūpayor lakṣya-lakṣaṇabhūtayoh sarvathā tādātmyam asti pratibhāsasya sādharāṇāsādharaṇadharmādhikaraṇasya svasvarūpād asādharaṇadharmāt kathañcid bhedaprasiddher anyathā tatsāmānādhikaraṇyāyogāt suvarṇaṁ savarṇam iti yathā sahya-vindhya vad vā—*Ibid.*, pp. 160-161.

external, such as pleasure and the chair are coincident with cognitions. Therefore they must be somehow different from the cognitions concerned.¹ The same probans is found to prove a different conclusion from that intended by the Vedāntist. Nor can monism be established by revelation. The meaning of the proposition 'All that exists is the Absolute' is not unqualified monism. In it the subject is 'all existents' which are revealed to us in knowledge and thus a known factor. The predicate is unknown. In all judgment the subject is a known fact and the predicate must be unknown. If the predicate were equally known with the subject, it would not be a judgment or a proposition.² So the very form of a proposition implies that the subject and the predicate cannot be identical. The Vedāntist therefore cannot establish monism even by appeal to authoritative revelation. It may be contended that the meaning of the predicate is self-identity which is realized by a subject in his own self and this self-identity is asserted of all that appears including self and not-self. The logical implication of the proposition therefore is the negation of the appearance of plurality as real. Thus interpreted the proposition is neither tautologous nor liable to signify dualism. The Jaina would observe that even if the interpretation be accepted to be true, the implication of dualism is inescapable inasmuch as the duality of *revelation* and the *world appearance* respectively as the *negator* and the *negated* remains uncontradicted.³ If on the other hand revelation were to be regarded as the essence of the Absolute, that also would not prove their identity as essence and possessor of essence must be numerically different. Nor again can self-intuition be regarded as proof of it because the proof must be different from the object of proof. If the Absolute were believed to be self-proved, why not plurality or voidity or the doctrine of universal illusion be accepted as the ultimate truth? The Vedāntist has failed to advance any ground in support of his position, and his assertion is only dogmatic. If a dogmatic assertion can pass for truth, any other theory, be it of the nihilist or the materialist might claim allegiance.

Sureśvara has argued in defence that the Absolute is no other than the self of the individual, yet, owing to delusion, it is regarded as unknown and unperceived. The self is also nothing but the Absolute which is the only reality, yet it appears as a second entity in addition to the Absolute *Brahman*. The categorical assertion of the Upaniṣad 'The self is the Absolute' rebuts the illusion of imperceptibility and duality.

¹ yat pratibhāsa-samānādhikaraṇaṁ tat pratibhāsāt kathañcid arthāntaram yathā pratibhāsa-svarūpaṁ, pratibhāsa-samānādhikaraṇaṁ ca sukha-nīlādi sarvaṁ—*Ibid.*, p. 161.

² sarvathā prasiddhasya vidhānāyogād—*Ibid.*

³ Cf. kvacid ātmavyaktaṁ prasiddhasya 'kāṭmya-rūpasya brahmatvasya . . . katham advaitasiddhiḥ. . .—*Ibid.*

But the whole assertion is vitiated by ambiguity. What is the nature of the delusion which is asserted to be the outcome of nescience? Is nescience itself an unreal fiction or a real entity? If it be a fiction it cannot be the cause of illusion of imperceptibility or of duality, because a non-entity cannot have any causal efficiency. If on the other hand it is believed to be real, that amounts to the admission of dualism.¹ So whatever be the line of approach or the angle of vision by which the denial of dualism of spirit and matter and the affirmation of the absolute unity of reality may be sought to be established the result becomes nothing but self-contradiction. If the monist is to prove his position by appeal to an accredited organ of knowledge, he unwittingly affirms the reality of two things: the Absolute and the proof of it. The Jaina refuses to agree with the Vedāntist that truth can be established by falsehood which is the postulate of the Vedāntist when he declares the whole logical and epistemological apparatus to be the figment of illusion.

Furthermore, monism can be established only by the negation of dualism. In fact, Śaṅkara, the founder of the school of monistic Vedānta, has called his philosophy the doctrine of non-dualism. The expression 'non-dualism' can convey an intelligible meaning only if dualism be understood. Now 'dualism' is a whole expression and stands for a whole concept. It can be asserted as a universal proposition that the negation of a whole concept presupposes the reality of the concept in some other context. Of course, there are such expressions as 'a square-circle' which do not stand for anything real, and its negation by such a negative expression as 'a non-square-circle' cannot be thought to presuppose the reality of the negatum. But this does not invalidate the universal proposition 'The negatum is always real'. The rule holds only in the case of whole words and whole concepts. A square-circle is only an attempt at combination of square and circle, and it becomes a fiction because the two concepts are mutually repellent. It is for this reason that the rule is propounded to hold good of whole concepts *quā* negata. Now monism *quā* negation of dualism is possible only if dualism be a false appearance. But dualism being a whole concept its negation will necessarily presuppose the reality of the negatum (sc. dualism) in some context or other.²

The Vedāntist however is not convinced by such linguistic arguments. Even if dualism is regarded as a concept, its negation cannot be made the ground of its ontological reality. The negation of dualism does not in reality belong to the Absolute. The whole

¹ mohasyā 'vidyārūpasyā 'kiñcidrūpatve pārakṣya-hetutvāghaṭanāt sadvitīyatvadarśana-nibandhanatvāsambhavāt, tasya vastu-rūpatve dvaitasiddhiprasaktes tata eva 'pārakṣya-sadvitīyatvayor bādhanāt pumarthe niścitaṁ śāstram' ity etasyā 'pi dvaita-sādhana tvāt . . . Ibid.

² See *AMi*, 27.

logical apparatus which is the creation of the professional logician is possessed of a provisional value. It is valid until the ultimate truth is realized. Its validity can thus be penultimate at the most optimistic estimate. But what is the necessity of negation of dualism and what again is the reason for the adoption of the logical apparatus for the establishment of monistic position by the Vedāntist? The Vedāntist answers that the whole order of plurality is an unreal show which has deceived the dualist and the pluralist into the belief of its ultimate reality. When the Vedāntist tries to convince the dualist of his error he has to adopt the logical apparatus invented by the logicians of the realistic persuasion. The distinction of self and not-self is equally necessitated by nescience and is not to be mistaken as possessed of ultimate validity.¹ So the charge of self-contradiction urged against the Vedāntist is the outcome of misunderstanding. The Vedāntist has got to employ these logical weapons not out of belief in their ultimate truth and validity, but as the only possible means of carrying conviction. These logical and epistemological devices hold good only on this side of final realization of the ultimate truth. And the Vedāntist also has to offer his allegiance to them so long as he has to deal with the deluded philosophers of rival schools. The whole thing is nescience from beginning to end, and top to bottom.

But what is the nature of nescience? This is the question which perplexes the opponent of monism. It is a real difficulty with him because he fails to understand with all the logical resources at his command why this nescience should be associated with the Absolute which is affirmed to be the only reality by the Vedāntist. Let us now consider the nature and relation of nescience as expounded by Sureśvara in the *Bṛhadāraṇyaka-bhāṣya-vārttika*.² It is possible to conceive that the nescience, if it existed at all, can exist as the content of the Absolute or of the individual or as an independent entity. Now the first alternative is not conceivable. The conception of nescience in the Absolute which is of the nature of cognition and *ex hypothesi* omniscient involves self-contradiction. Nor can it be supposed to subsist in the individual because the individual is not different from the Absolute and as such is free from all taint of nescience. How can nescience exist in the individual self which also is of the nature of pure cognition? Nor is the third alternative a tenable hypothesis, because nescience being an independent entity, like the Absolute, cannot be supposed to be annihilated by knowledge and so knowledge of the identity of the self and the Absolute which is prescribed to be the condition of salvation, being the eliminator of nescience, will have no purpose to serve.

¹ na ca sva-para-vibhāgo 'pi tattvikas tasyā 'vidyāvilāsāśryatvāt—
Aṣṭasahasrī, p. 162.

² *Sambandhavārttika*, 175-182 quoted in *Aṣṭasahasrī*, pp. 162-3.

Knowledge of identity is believed to lead to the perfect emancipation of the self, because it is assumed to be destructive of nescience which has induced bondage. But if nescience be an independent entity like the Absolute and be coeval with the Absolute from the beginningless time, it will be as eternal as the Absolute itself. And the bondage also will be an eternal fact. Sureśvara answers that the nature of nescience cannot be determined by an organ of knowledge. Nescience is not capable of being determined by logic yet it cannot be denied that it exists. The individual feels that he is ignorant of many things. He is as certain of his ignorance as he is of his own existence. The individual is directly aware that he is a conscious being. So consciousness and existence are inalienable characteristics of the individual self. From the authority of revelation as well as the evidence of logic the self is known to be identical with the Absolute *Brahman*. And we have seen that nescience is not possible in the Absolute and the individual alike. Sureśvara maintains that this is not the correct approach for determining the relation of nescience. To deny the existence of nescience would be contradiction of a felt fact. So, however irrational and illogical the concept of nescience may appear to be, its *actual* existence has got to be admitted by all. It is true that the conception of nescience as an independent entity is an absurd hypothesis. We find it from our study of the Upaniṣads that nescience is totally destroyed by knowledge of the reality. This is also the finding of incontestable experience. Our ordinary errors such as the perception of shell for the silver are found to be annihilated when followed by correct knowledge of the reality. This would be impossible and also unaccountable if nescience were an eternal verity. It must be admitted that there is no *raison d'être* for error. It is possible only when the conditions of knowledge are given a false twist by something superadded to them. It is absolutely unintelligible why should there be a deviation from the normal standard. Certainly this deviation cannot be the normal law as this would make the emergence of correct knowledge and cancellation of the false knowledge preceding it an impossibility. What holds good of nescience operating in the individual must be true of it in its cosmic aspect also. So nescience cannot be an eternal verity like the Absolute. Nor can it be an independent entity as in that case there will be no ground for positing it. It is felt by us all that we are beset by limitations on all sides and we are not satisfied with our present condition. We always try to transcend it as an undesirable obsession. So nescience cannot have an independent existence outside consciousness. That it is an internal fact always felt in association with consciousness is also the finding even of the realists as we have seen in the course of our examination of the views of the Nyāya-Vaiśeṣika and Sāṅkhya-Yoga schools. It is regarded as a psychical fact and this shows its intimate

relation with consciousness. The Vedāntist believes that consciousness, absolute and undifferentiated, is the only reality and is the very stuff and essence of all that exists and appears. The appearance of plurality according to the Vedāntist is erroneous, and as such must have a reason of its own. This reason is found in nescience. And so the nescience is not only subjective but also objective because it is co-pervasive with consciousness in its entire range.

Now the individual is not the seat of ignorance according to Suresvara for twofold reason. In the first place the individual is nothing different from absolute consciousness in point of reality. And if the individual be regarded as ontologically different from the Absolute, which is not however the position of any section of the monistic school, then also the individual cannot be regarded as the locus of nescience. The individualization of the self is itself the result of nescience and as such cannot be the determinant of the incidence of nescience which is its very presupposition. Nescience must have a local habitation of its own as the possibility of nescience as a floating entity has been found to be absurd. It must then have pure consciousness as its locus and abode and from the evidence of our own experience we find that nescience is a felt fact. This shows that pure eternal consciousness cannot be opposed to nescience. On the contrary it constitutes the only evidence of its being. Opposition is both *a priori* and empirical. The opposition of being and non-being is felt *a priori*. But other types of opposition are empirical and as such can be known only from experience. We have found that there is no opposition between pure consciousness and nescience. Pure consciousness means consciousness which is not determined by any objective reference. It is bereft of subject-object polarization. Pure consciousness thus means unpolarized consciousness. It is not relevant to our purpose to prove that unpolarized consciousness is possible though it is stoutly opposed by Rāmānuja and also the realists of the Nyāya-Vaiśeṣika school. The Sāṅkhya-Yoga school and also the Jainas admit the possibility of pure consciousness at least in the final state of emancipation.

Granted that there is no opposition between pure consciousness and nescience. But how to account for the opposition of nescience as error with knowledge? It is felt beyond the shadow of a doubt that our erroneous perception of shell as silver is cancelled and corrected by knowledge of the shell in its true character. Our knowledge of shell is attended with the negative judgment 'It is not silver'. This shows that there is opposition between knowledge and error which is nothing but a species of nescience. This has puzzled many a respectable philosopher and it has been seriously asserted that the Vedāntist is guilty of self-contradiction. But this is due to their failure to distinguish between knowledge and pure consciousness. Pure conscious-

ness is an eternal and transcendental entity. As regards nescience, it is also asserted by the Vedāntist to be associated with the absolute consciousness which is pure and transcendental and undetermined by objective reference. There can be no difference in transcendental consciousness. The difference of one consciousness from another is only possible when it is made specific and particularized by objective reference, in other words, when it is possessed of a specific content and is called knowledge. Knowledge is consciousness in its essence, but it is different as a specific determination is from the genus. The opposition of error is with knowledge and not with pure transcendental consciousness which is rather the proof of it. Error is also a cognition with a distinct content and it is cancelled only by a cognition with an opposite content with reference to the same situation. It is the true cognition which cancels the false cognition. The true cognition is here called knowledge, and the false cognition error. The opposition only holds between them.

It has been argued by the opponent of the monist that there can be no nescience in the Absolute because of the *a priori* opposition between consciousness and nescience. But the opposition is not *a priori*, and so the argument has no validity. The very fact that we are conscious of nescience shows that there is no opposition between them. But though a felt fact and uncaused entity existing concurrently with the Absolute, nescience is not regarded as an eternal verity like the Absolute *Brahman*, because it is liable to be cancelled and corrected by the unerring realization of the nature of the self as identical with the Absolute. It has been shown that nescience is destroyed by knowledge from the example of common error and its correction. The Vedāntist deduces from the fact the conclusion that nescience is not a reality in the true sense of the term. A reality is not capable of death or destruction. Nescience being liable to extinction cannot be regarded as a coordinate reality. But though not a reality, its actual existence is a felt fact and so cannot be denied without self-contradiction. The denial of nescience as well as its assertion is possible only within the limitation of nescience, because they are all judgments and as such have a dualistic reference. Of course, there can be no real relation between the Absolute and nescience. The Absolute is unattached and unrelated to anything within and without. But whatever be the ontological or logical character of the relation of nescience, its *actuality* cannot be disputed. Even an unreal relation is possible just as an unreal nescience is.

A difficulty has been raised that the Absolute has been described as omniscient and certainly nescience is incompatible with omniscience. Ānandagiri has anticipated this difficulty and given a solution. It is this. Omniscience does not mean empirical knowledge of all things,

but the eternal perennial light of consciousness which makes all knowledge possible. So there is no logical repugnance in the unreal association of unreal nescience with it. By logical thought we can understand that this is not impossible, but the actual nature of it can be realized only by perfect knowledge. When nescience is destroyed by knowledge, it becomes identical with the Absolute. Nescience is a fact which refuses to be determined by logical thought. Nescience cannot be said to exist unless the Absolute *quā* transcendental consciousness is known. In other words, nescience cannot be felt without consciousness. But nescience also cannot be intuited as existent if the true nature of the Absolute as pure consciousness is realized. Moreover, who will be the knower of it—the person who suffers from nescience or who has emancipated himself from it? The determination of the nature of nescience is not possible for the person who is subject to its sway, because this will mean that he is not fettered by nescience. As regards the emancipated self, the logical distinctions of the subject, the object, and the act of knowledge have totally vanished for him for ever, and so such determination is not possible. An organ of knowledge is not competent to gauge unreality. It is only the real that can be determined by it. But nescience is *ex hypothesi* not a real because it does not stand the scrutiny of accredited cognitive organs. Nescience is called nescience because it is incapable of standing critical examination with success. In fact the criterion of nescience is nothing but this incapacity for standing the trial by accepted instruments of knowledge.¹

But the question may be asked 'Why are we enamoured of such an irrational concept?' You have yourself admitted that it is not capable of being determined by the accredited organs of logic. Why don't you admit that the world is both different and non-different from the Absolute? Both you and myself admit the Absolute and the World, and the relation between them is asserted by us to be identity-cum-difference. The merit of this theory lies in the consideration that it does not entail repudiation of anyone of the felt facts—the world and its cause the Absolute. Why should you postulate an irrational and unreal principle as the cause of the world process?

The Vedāntist answers that after all his theory is the simplest of all. Secondly, it makes the postulation of a large number of irrational entities uncalled for. Thus the opponent who believes in the reality of the world process has to admit that it is both different and non-different from the Absolute. In the second place, he has to posit that bondage, though it is real and also uncaused, is liable to cessation. In the third place, he has to posit that emancipation is the product of

¹ *avidyāyā avidyātve idam eva ca lakṣaṇam
mānāghātāsahīṣṇutvam asādhāraṇam iṣyate.*

—*Sambandhāvarttika*, 181. *Aṣṭasahasrī*, p. 163.

religious and moral activity and is yet eternal. The monist only affirms nescience as the sole and sufficient condition of all these results. And though it exists from eternity alongside of and together with the Absolute, yet there is no logical difficulty in the fact that it is liable to annihilation, because it is felt to be unreal and so its disappearance does not entail logical contradiction which would be inevitable if it were real. But it might be argued that simplicity is not by itself a recommendation for a theory. If a multiplicity of things is necessitated by logical thought we cannot reject it for the sake of economy alone. But the Vedāntist agrees that simplicity or multiplicity without the sanction of valid cognition is not a compelling consideration in the determination of reality. But if the multiplicity of categories asserted by the opponent is found to be contradicted by accredited sources of knowledge, the postulation of it will be logically indefensible. Now the believer in reality of the world has to assert that the relation between the world and its cause is identity and difference both—a conception which is repugnant to all sources of knowledge. Secondly, he admits that the worldly career is a reality bereft of beginning in time, and to say that it is annihilated by true knowledge is opposed to the universally accepted proposition that a real uncaused and undated is eternal. Thirdly, it asserts emancipation to be the product of moral activity and yet to be eternal. This is opposed by the proposition universally accepted as true that whatever is caused to happen at a particular time cannot but be liable to extinction. These are the major contradictions in the theory of the opponent, and there may be many more, if minor details are to be taken into account. As regards the Vedāntist's theory, it only postulates nescience and this is not also an unwarranted assumption since it is endorsed by experience and scriptural authority alike.¹

The Jaina frankly confesses his inability to appreciate the argument of the Vedāntist. In the first place, the postulation of nescience which the Vedāntist himself admits to be incapable of any proof strikes him as an unphilosophical position. It is extremely puzzling that a philosopher should subscribe to a position which is not amenable to test by any accredited organ of knowledge. Whatever may be the subject of dispute, call it truth or untruth, science or nescience, the matter can be finally decided by means of the accredited sources of knowledge available to us. The Jaina does not dispute the existence of nescience, but he insists that this is also a matter of proof. When the Vedāntist asserts nescience as an *actual* existent, he is certainly aware of its existence. And this awareness must be true and valid. Otherwise he

¹ Cf. *tvat-pakṣe bahu kalpyaṁ syāt sarvaṁ mānavirodhi ca kalpyā 'vidyai 'va matpakṣe sã cã 'nubhava-saṁśrayā.*

will not be in a position to make the assertion. The Vedāntist had to admit that nescience is a felt fact. But he chooses to call the awareness of nescience an allogical knowledge. The reason seems to be the opposition of nescience with knowledge which is also a felt fact. That we commit error is not open to dispute. That this error is corrected and cancelled by knowledge of the true character of reality such as of the shell as opposed to silver, is not also liable to be disputed. But the cancellation of error, which consists in the proof that the predicate does not belong to the subject in the context in spite of its reality in another context, need not be construed as evidence of the unreality of error or of its content. That we make error is also capable of being established by a veridical knowledge. This is apparent from the consideration that the Vedāntist also cannot deny that we misperceive shell as silver. This misperception is a fact which can be known by an unchallengeable cognition. And this cognition is possible if an organ of cognition operates upon the fact. But the Vedāntist may urge 'Well, if error be an object of veridical cognition, it will be a real like true cognition. Not only this, it will also have to be admitted that the knowledge of error will be true knowledge, and this will amount to the assertion that there is no difference between error and truth.'

The Jaina does not regard these objections as real difficulties. In the first place, he admits that error is as much a fact and verity as truth. In the second place, he admits that the cognition of error is true cognition. In other words, the Jaina believes that error as a psychical event is a true occurrence, and its cognition is the cognition of a true fact. It has been observed by Akalaṅka 'A cognition is true in reference to a fact which is not contradicted by another cognition.'¹ The Vedāntist also endorses the factuality of error as a psychical fact, and he also admits that there is awareness of such error. But he refuses to give this awareness the status of a true cognition, and he thinks the content of error, at least the predicative part of it, as neither real nor unreal, but something logically indeterminable. The reason he advances in support of his position is that it is set aside by a true cognition following upon it. Nobody denies this that error is corrected by a subsequent valid experience. But that does not and should not be interpreted as evidence of the unreality of the cognition or of the content. It may be false cognition but nonetheless it is a cognition, and true so far as its occurrence is taken into consideration. It is regarded as error because the external object is not possessed of

¹ na ca pramāṇānām avidyā-viṣayatvam ayuktaṁ vidyāvad avidyāyā api kathaṁcid vastutvāt. tathā vidyātvaprasaṅga iti cen na kiñcid anīṣṭam, 'yathā yatrā 'viśaṁvādas tathā tatra pramāṇatā' ity Akalaṅkadevair apy uktatvāt—

the predicate judged to belong to it in error. The contradiction only proves that the predicate does not belong to the subject and nothing more. It has been already explained that the contradiction cannot mean that error did not happen. Error is bound to be admitted as historical event, and to be true so far as it is a real happening. The Vedāntist has affirmed that the awareness of error is effected by pure consciousness, and as such cannot be assigned any logical value. But this seems to be a distinction without a difference. Granted that error is felt by pure consciousness. But why should this awareness be not valid? If the awareness of error be invalid, there will be no possible means of asserting that it is a psychical occurrence. The question of validity or invalidity of a cognition is not capable of being decided by the intrinsic character of the cognition in question. The validity of a cognition can be decided by external evidence, at least in the initial stage. A cognition is regarded as invalid only when it is found to be contradicted by a subsequent cognition showing that the predicate does not belong to the subject. The awareness of error, no matter whether pure or empirical, is not contradicted by any subsequent cognition. The subsequent cognition does not annul the historicity of error as a cognition. It only shows, as we have observed, that the predicate does not belong to the subject. Thus there does not seem to be any logical warrant for questioning the validity of awareness of error as a fact whether it be classed as empirical or metempirical.

As regards the contention of Sureśvara that nescience or error (which means the same thing) is not determinable by a valid cognition or an instrument of it, the Jaina does not think that it is based upon truth. It has been observed that a cognition is proved to be false when it is contradicted by a subsequent cognition having the same reference. The contradicting cognition is held to be true by all even including the Vedāntist. This shows that error is proved by truth which is based upon a true objective datum. The Jaina accordingly thinks that the Vedāntist's interpretation of error as an alogical fact is due to a hasty appraisal of the logical issue. Error as well as truth is always capable of being determined only with reference to reality. When the cognition is found to correspond to the objective situation in all respects it is called truth. When, on the other hand, it fails to conform to reality in any respect it is called false. So nescience as error is always determinable with reference to reality, and that again by means of an accredited organ of knowledge. As for the further contention of Sureśvara that nescience is not possible for a person possessed of knowledge, it is observed that nescience is not possible in a person who is possessed of *perfect* knowledge and as such is omniscient. But there is no evidence to show that it is not possible for a man whose knowledge is limited. The assertion of Sureśvara

that knowledge is futile in respect of a person free from nescience is also not based upon truth. Freedom from nescience makes perfect knowledge possible, and this knowledge is not futile because everybody will admit that it is covetable for its own sake. So how can knowledge be futile for a person free from nescience? The assertion of Sureśvara again that the determination of nescience in a person is possible only so long as he is under the hypnotic spell of nescience is entirely wide of the mark. The differentiation of nescience from truth is possible only when a person discovers the truth. Were a person completely under the spell of nescience such differentiation would not be possible. The truth of the proposition asserted here is borne out by the evidence of dream. The dreaming man cannot distinguish between truth and error, because he is completely enmeshed in nescience in dream.¹ So Sureśvara's categorical affirmation that determination of nescience is possible only under the sway of nescience is entirely opposed to fact. It might be contended that if nescience as error be a true cognition, then there will be no reason for its being contradicted by a subsequent cognition; but the fact that it is so contradicted shows that it is entirely false. But the Jaina asserts that there is no incompatibility in the situation. Error is regarded as a true cognition only in a sectional reference. It is true so far as its reference to the subject is concerned, and also so far as it is felt by the person, that is, with reference to its own being. When the deluded person thinks that he is ignorant or in error, he does not make a false assertion. This shows how a cognition, though true so far as it goes and so far as its particular reference is concerned, can be contradicted by a subsequent experience and thus be false in some particular reference. The dilemma raised by Sureśvara that nescience is not intelligible whether the self is known or not known proceeds upon partial appraisal of truth. There is no incompatibility in the fact that a partially illumined person is subject to error and illumination alternately or simultaneously.² Nescience is impossible of realization only in the case of perfect knowledge and total ignorance. But the latter alternative is impossible because there is no self which is totally devoid of knowledge, which is the possible outcome of total ignorance. As regards the former alternative the contention is only partially true. A man with perfect knowledge is not subject to nescience. But he realizes and transcends his nescience only with the dawn of such knowledge.

¹ na cā 'vidyāyām eva sthitvā 'sye 'yam avidye 'ti kalpyate, sarvasya vidyāvasthāyām evā 'vidyetara-vibhāga-niścayāt svapnādyavidyā-daśāyām tad-abhāvāt—*Ibid.*

² na cā 'tmani kathañcid avidite 'py avidye 'ti no 'papadyate, bādhā-virodhāt, kathañcid vijñāte 'pi vā 'vidye 'ti nitarām ghaṭate, veditātmana eva tadbādhakatva-viniściteḥ kathañcid bādhitāyā buddher mṛśatva-siddheḥ—*Ibid.*

Again, Sureśvara has asserted without compunction and almost with the sang-froid of a bravado that nescience is an irrational principle and the fact that it eludes all the epistemological resources is rather symptomatic of its true character. But the Jaina would pose a simple question 'How do you know that nescience is not amenable to logical proof? Are you sure that it is so? If so, what is the source of your conviction?' If the Vedāntist confesses that he has no resource which enables him to make such assertion, then he will be guilty of unabashed dogmatism. If, on the other hand, the Vedāntist is sure of the truth of his assertion this will mean that nescience is not altogether incapable of logical determination. At any rate the determination of nescience as alogical principle must be based upon truth and consequently secured by an accredited organ of knowledge.

Sureśvara has claimed that the postulation of nescience as the prius of the world process makes Vedānta philosophy the simplest of all systems. It may be so. But simplicity by itself is not a compelling consideration for the acceptance of a philosophy. Moreover this simplicity is more apparent than real. The plurality of entities with their infinite diversities is a felt fact. Nescience was posited over and above the absolutely undifferentenced transcendental consciousness called the Absolute because it was felt that plurality, even as appearance, cannot be deduced from a simple unity. But if nescience be only another unitary principle, it also will not be competent to produce the appearance of plurality. For this it has been assumed that nescience possesses an infinite plurality of powers. Thus the claim of simplicity is based upon a quibble. It has however been claimed that nescience with its infinite resources and powers is an unreality and so the only reality is pure consciousness. The admission of such an illusory principle does not make reality more than one. But the assertion of unreality of nescience is a puzzle which runs counter to the verdict of experience and logical thought. Why should it be unreal? The Vedāntist answers that it is not real because it exhibits self-contradiction in every stage. The things of the world are subject to constant change and this means the extinction of the old order and emergence of a new one. But if a thing is to be real in its independent capacity and right, it cannot be supposed that it should diminish or increase or cease to be or come into being. Origin and destruction are unpredicable of a real. A real is real always and so must remain constant. The erroneous silver is unreal because it ceases to be when it is contradicted by knowledge of the shell. If a real were capable of origination and cessation like the false silver, there would be no criterion possible for the distinction of real from unreal. It must therefore be admitted, so contends the Vedāntist, that constancy and

continuity and consequently the absence of lapse from uniformity are the true characteristic of a real. But these tests are incapable of being applied to the objects of experience. Things are seen to come into existence and pass out of being and this means that there is neither constancy nor uniformity in them. The conclusion is inevitable that they cannot be real.

The Jaina philosopher has not concealed his surprise at this endeavour of the Vedāntist to formulate a conception of reality which is entirely opposed to experience. What is the source of the knowledge of this peculiar nature of reality? The ultimate nature of things can be known by experience alone. Well, what is the ground for our belief that consciousness is existent and also is the proof of the existence of other things? The answer must be that it is felt to be so. Consciousness is its own guarantor and proof of its own reality. As regards unconscious matter, its existence is established by means of consciousness. It cannot be asked why consciousness should be self-evidenced and matter be dependent upon consciousness for the proof of its existence. The question is a question of fact, and not of reason. The nature of thing is inalienable and must be accepted to be what it is. Can anybody answer why fire should be hot and water cold, and not *vice versa*? No, because it is a question of fact. Similarly the nature of reality is to be deduced from the testimony of experience. The existence of things which are experienced is obvious and self-evident. If you call in question their credentials, the fact of existence and consciousness which are posited by the Vedāntist to be the ultimate reality will not also be immune from such doubting interrogation. The result will be unrelieved scepticism or universal negation. The Vedāntist had the good sense and sanity not to acquiesce in this suicidal estimation. The Jaina would respectfully and earnestly ask the Vedāntist to carry his determination of reality consistently to its natural conclusion. He accepts existence to be the ultimate truth solely on the testimony of experience. But as experience records change as the integral character of existence or rather of things felt to be existent, it beats one's understanding why change should be declared as unreal appearance. The Vedāntist has contended that change involves lapse of being into non-being and this is a case of self-contradiction. Reality must not be self-contradictory. But as change is fraught with contradiction, it is to be unceremoniously thrown overboard as an unreal and unjustifiable appearance. The Jaina is a frank realist, and is candid in his confession of faith in the verdict of experience. The Vedāntist thinks that there is pure being which is incompatible with pure non-being. But pure being is an abstraction, and we have no experience of it. So also is the case with pure non-being. What we find in

experience, including the principle of consciousness itself, is concrete being which is a unity of different entities. Thus we never come across a pure substance denuded of all qualities and actions. A substance is always a unity with the multiplicity of attributes. Why should the Vedāntist scent contradiction in it? He should take the reality as a whole and the attempt to clip away a part of its character only bespeaks unwarranted zeal for abstract thinking. It is no doubt true that the diversity of reals encountered by experience exhibits existence as their universal trait. But the universality and continuity of this trait and the discontinuity of other traits are facts alike. The former should not be vested with truth and the latter dismissed as appearance.

Similarly one should not read contradiction in the combination of identity and difference when they are endorsed by uncontradicted experience. The Vedāntist accepts the aspect of identity and rejects the aspect of difference, because he thinks that the nature of reality is absolutely simple. But this is only the outcome of his bias for a *priori* logical thought in preference to and contradiction of experience. We could accept this assessment of reality if the dictates of a *priori* logic were found to be confirmed even in a single instance of our experience. The Vedāntist is too astute a thinker not to be aware of this weakness in his position. Accordingly he appeals to dreamless experience. He asserts that pure existence is felt in this state. He also appeals to *samādhi* (ecstasy) in which the spiritual aspirant realizes the reality as a homogeneous simple unity bereft of intrinsic and extrinsic difference. But the state of *samādhi* is not attainable by all. If a gifted soul experiences it that does not afford any help to men of limited knowledge who are enquirers after truth. So it has no philosophical value. As regards dreamless experience it is not also beyond dispute. So the Vedāntist has to rely upon the revealed texts of the Upaniṣads and upon pure logic. So far as the Upaniṣadic texts are concerned, the interpretation of the monist is not accepted as the last word. There are other interpretations also. It may not be out of place to remark that the Jaina scriptures also have discussed these texts and have offered their own interpretation which is at variance with that of the monist. As regards pure logic, the Jaina attitude towards it has been elucidated in this work with as much clarity and precision as has been possible for us. The consequential objections of Sureśvara regarding bondage and emancipation do not cause much difficulty to the Jaina. The Jaina believes that bondage is a real condition of the self, and though existing from the beginningless time as coeval with the individual yet it is liable to be transcended. Emancipation is nothing but the disentanglement of the self from the karmic matter. The karmic matter is not destroyed but only pulled out. The pure nature of the

self with its fourfold infinite characteristics, which is realized in emancipation, is not a new creation in the absolute sense. It was always there. But the karmic matter served to obscure it. The obscuration is ended in the state of emancipation. The Jaina believes in change because it is found to be the universal character of all reals and if it means transition from being to non-being in a sectional reference, the Jaina is not frightened by it. So the objection of Sureśvara that emancipation, being a product of a process, will be liable to destruction does not cause any difficulty. It is found that gold in its natural state is associated with the ores from the very emergence of its being, but by a chemical process it is disentangled from them. And this does not involve any logical difficulty. Similar is the case of the self. Though it is associated with karmic matter throughout its past history, its dissociation from the latter cannot be an impossibility. The Vedāntic solution that bondage and emancipation are both illusory cannot be regarded as the only satisfactory explanation as it has been made abundantly clear that the denial of plurality, in defiance of experience, cannot escape from fall into the abyss of universal nihilism or scepticism which Nāgārjuna and his followers have shown to be the inevitable conclusion of pure logic.

Let us now estimate the value of the Buddhist conception of *avidyā*.

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XIII

CRITICISM OF THE BUDDHIST CONCEPTION OF AVIDYĀ

We have seen how *avidyā* heads the chain of *pratītyasamutpāda* (dependent origination).¹ We have also stated the Vijñānavādin's conception of *vāsanā* under whose influence the consciousness (*citta*) appears as divided into the perceiver and the perceived, and is responsible for the world illusion.² The Buddhist conception of

¹ *Vide supra*, pp. 126-7. In this connection *cf.* also: 'Life in ordinary men is controlled by ignorance (*avidyā*) which is the reverse of *prajñā*, but not its mere absence. It is a separate element which can be and, in every ordinary man really is, present at the same time with his dormant faculty of wisdom. But it is not a constant faculty, it can be suppressed (*prahīṇa*) and thrown out of the mental stream altogether which then becomes purified or saintly (*ārya*)'—Stcherbatsky: *The Conception of Buddhist Nirvāṇa* (Leningrad, 1927), p. 9; *vide also* p. 134 (footnote 1) of the same work.

² *Vide supra*, pp. 129-30. Also *cf.* '... The transitional school of the Sautrāntikas coalesced in the fifth century A.D. with the idealistic school of the Mahāyāna and produced India's greatest philosophers Dignāga and Dharmakīrti. With regard to Nirvāṇa it assumed the existence of a pure spiritual principle, in which object and subject coalesced, and along with it, a

abhūtaparikalpa (constructive ideation or unreal imagination) as found in the *Laṅkāvatāra* and the works of Maitreyanātha and his commentators has also been expounded at some length.¹ Āśvaghoṣa's doctrine of *avidyā* has also been noticed.² We have not given separate treatment to the conceptions of the Mādhyamikas and others, because the conceptions already treated are sufficient to give an idea of those conceptions. If there is an illusion, there must be a force that creates it. This force is called *avidyā*. The conceptions of this *avidyā* differ according to the conceptions of reality. The criticism of a particular conception of *avidyā* is ultimately the criticism of the conception of reality presupposed by that particular conception. This is also the justification of our treatment of only a few conceptions leaving many others such as the conception of the Śābdādvaitins and the like out of our enquiry. After criticizing the monism of *puṛuṣa* (*puṛuṣādvaita*) of the Vedāntins, Vidyānandi says: 'By this criticism the verbal monism (*śābdādvaita*) has also been refuted; firstly, because it is also, like the monism of consciousness (*viññānādvaita*) and the like, subject to the said defects, there being difference only in procedural methodology; secondly, because that cannot be established; thirdly, because there is the common absence of any proof for itself or against the opponent; fourthly, because it is not self-attested, and fifthly, because there is no other justification possible.'³ These defects are common to all absolutisms. We have also not discussed the other conceptions on similar grounds. This is, of course, irrelevant. Our main task here is to record the Jaina philosopher's estimate of the Buddhist conception of nescience (*avidyā*) or predisposition (*vāsanā*) stated above.

The Buddhists, like the other absolutists, when they are faced with the difficulty of explaining the universally attested experience, dismiss the experience as only an imagination born of *avidyā* or *vāsanā* which is beginningless. The Jaina philosophers remain true to the universally attested experience and formulate their philosophy accordingly. The facts are never distorted to suit the doctrine. Nor the help of nescience (*avidyā*) is sought for the evasion of every new problem that may arise. The Jaina doctrine of non-absolutism has been elaborated and systematized on the basis of experience, and if there appears to be any snag or angularity in it, it is ultimately due to that in the nature of things.

force of transcendental illusion (*vāsanā*) producing the phenomenal world'.—*The Conception of Buddhist Nirvāṇa*, p. 61. We have, however, traced these ideas to the *Laṅkāvatāra*, probably the oldest work containing *Vijñānavāda*.

¹ *Vide supra*, pp. 131-3.

² *Vide supra*, pp. 134-7.

³ *tad etena śābdādvaitam api nirastam, viññānādy-advaitavat tasyā 'pi nigadita-doṣa-viśayatva-siddheḥ prakriyāmātrabhedāt, tadvyavasthānupapatteḥ svapakṣe-'tara-sādhaka-bādhaka-pramāṇābhāvā'-viśeṣāt svataḥ-siddhyayogād gaty-antarābhāvāc ca—Aṣṭasahasrī*, pp. 163-4.

It is not up to the philosopher to question the nature of things and make them behave in the manner of his own conceptions. The things cannot be expected to follow the likes and dislikes of the philosopher. Nor has the philosopher any right to dismiss as inconsistent and illogical the nature of things revealed to his experience. An absolutistic conception presupposes attachment to a particular aspect of reality and ignorance of or indifference to the other aspects of it. And consequently futile attempts are made at explaining away or dismissing only as imaginary constructions the other aspects that refuse to fit in with the absolutistic conceptions. The Buddhists, like other absolutists, make a capital out of the principle of *avidyā* or *vāsanā* which is conceived to be as imaginary and unreal as its products. The Jaina criticism of the Buddhist conception of *avidyā* is substantially the same as that of the Vedāntin's conception of it. Of course, the Buddhist's *avidyā* is only a subjective force while the Vedāntin's is objective too. But there is essential similarity between the functions of them. We have stated the Jaina's objection against the Vedāntin's position. Here we shall state, in brief, his objections against the Buddhist schools.

The Jinas believe that all absolutistic conceptions are vitiated by some defect or other and that they all go against the verdicts of experience.¹ The absolutists, however, dismiss the verdicts of experience as untrustworthy and ascribe the various appearances to beginningless *avidyā*. Thus the great Buddhist thinker Dharmakīrti, while denying the reality of all distinctions of perceiver and perceived given in the universally attested experience and establishing things as devoid of all definable characteristics,² says 'Apprehension of unreal distinction (of perceiver and perceived), emerging under the influence of previous conditions and causes, arises in the people whose consciousness is vitiated by nescience, even as aberrations of vision are conditioned by previous disorders.'³

Belief in the necessity of nescience is almost universal among philosophers. Our errors of judgment and of perception must be due to some condition. It is true that the conditions of normal activity of our intellectual, emotional and volitional constitution cannot be supposed to be responsible for the anomalies and aberrations. It is, for this reason, admitted by philosophers that there must be a tendency and predisposition to give our normal faculties a twist and turn in the opposite direction so that error may be possible. It should be noted

¹ Cf. *tvam-matāmṛta-bāhyānām sarvathāikāntavādinām*
āptābhimāna-dagdhānām sveṣṭam dṛṣṭena bādhyate.

—*ĀMi*, 7 (*Aṣṭasahasrī*, p. 76).

² See *Pramāṇavārttika*, II. 212-216.

³ *yathāsvaṁ pratyayāpekṣād avidyopaplūtātmanām*
vijñaptir vitathākārā jāyate timirādivat.—*Ibid.*, II. 217.

that error is not only privative in character but also positive in its results. And for this an adequate condition must be postulated. This condition is called nescience. It not only obscures and hides the nature of reality but also vests it with a false appearance. It is a positive force as has been advocated by the Vedāntist, the Buddhist, the exponents of the Yoga school and others. The Jaina also agrees with this view. He thinks that it is the association of destructive karmic matter with the self that is responsible for these abnormal intellectual, emotional and volitional aberrations. This karmic matter is a positive fact and force and it has also twofold function. It not only obscures the innate perfect nature of the soul and hinders the full exercise of the powers, but also makes it a prey to illusions in every plane, intellectual, emotional and volitional. This fundamental agreement with the philosophers of other schools does not however solve the various problems that confront a thinking mind. It is a painful fact that the philosophers are at variance with one another in their estimate of the facts of experience and thought. What is this due to? Each school of philosophers has accused the opposite schools of their failure to grasp the true nature of reality. But the philosophers' differences need not throw a damper upon our enthusiasm for the discovery of truth. After all the Law of Contradiction will help a student of philosophy to reject what is false and to adopt what is true. As we have observed repeatedly, the logic must co-operate with experience in its quest for the Holy Grail, the knowledge of ultimate reality. Whenever there is a tendency of either of these resources available to mankind to dominate and subjugate the other, the result has been a tissue of contradictory findings which cannot be all true. The Jaina's approach to this supreme problem is co-ordination of experience and reason. His differences with the rival philosophers are due to the contradictions of the fundamental postulates and axioms which have claimed unqualified allegiance of all noble minds in their quest of truth.¹

Thus belief in the doctrine of *karman*, which is the natural outcome of the belief in the moral law of causality, is almost universally held by the majority of philosophers in India. Of course the materialists have refused to offer their allegiance to this characteristic doctrine. We do not propose to criticize the materialistic position in the present context. Our concern is now with those schools who believe in the inexorable necessity of the moral law. We shall consider whether their philosophical conclusions are in keeping with this fundamental truth.

Let us take up the position of the absolute nihilist. Nāgārjuna is the archangel of this school. He believes in the Buddhist doctrine of *karman*, at least on this side of final realization. So also does the

¹ See *The Jaina Philosophy of Non-absolutism*, Chap. I.

Vedāntist. Both these absolutistic schools agree that a man is beset with volitional and emotional tendencies and impulses which lead him to perform good and bad actions. They also believe that they have their natural reactions. The good action produces a happy result and the bad act an unhappy one, not only in this life but also in life hereafter. We have already criticized the Vedāntic position and now address ourselves to the criticism of nihilism. Now, if there be no reality and truth in the moral law how can the nihilist reconcile his faith in the efficacy of the moral law with the utter negation of it? The nihilist of course has contended that the moral law holds good only provisionally so long as the realization of ultimate truth does not happen. But he believes that performance of righteous actions such, for instance, as the practice of universal love and friendship and the avoidance of infliction of injury are the necessary preparation for ultimate perfection. The denial of the ultimate validity of the moral law presupposes an unbridgeable hiatus and breach of continuity of moral life with spiritual life. Is this supposition of unbridgeable gulf between our empirical life and metempirical destiny unavoidable? The Jaina thinks that it is not. He believes that the self in its onward and upward journey towards consummation surrenders and appropriates its previous acquisitions and present conquests. None of these trophies or defeats is unreal. They have a bearing, essential and natural, upon spiritual progress and advance. The nihilist cannot escape the charge of self-contradiction when he makes moral discipline the scaffolding to the final achievement and denies its efficacy and truth. It is true that the man who has ascended the topmost rung of the ladder has no necessity for the lower rungs. It bespeaks not only ingratitude but also perversity. As regards the Sautrāntika fluxist who is not less vocal in his allegiance to the moral law, it will be found on close examination that he too is guilty of self-contradiction nonetheless. He has argued that a permanent cause is an impossibility. A permanent cause will produce a permanent effect which is absurd. Causal efficiency, according to him, is the criterion of existence. He further argues that efficiency is necessarily concomitant with action, and action can be produced in succession or non-succession. But if an entity produces all its actions simultaneously then the question arises whether it persists after the production of effects or not. If it does not persist, it will be momentary. If it persists it will continue to produce all the effects simultaneously. But it is not a fact that all the effects are produced simultaneously. The pen writes. But it is not found that it writes all the letters and words that are written in present, past and future at the present moment. Nor can it be supposed that an entity produces its actions in succession. There is no reason why an entity should defer its

activity when it is possessed of all the powers. Thus causal efficiency is not possible for the non-momentary. So the non-momentary cannot be a real, being bereft of causal efficiency which is the necessary concomitant of reality. But the momentary also has been found to be incapable of exercising causal efficiency either in succession or in non-succession, and as such cannot be real. The Jaina accepts causal efficiency as the criterion of reality which, according to him, presupposes that real should be both permanent and transitory.¹

The Buddhist has denied a permanent self underlying the course of psychical events which happen in different times. But what exists and is possible is only the present momentary unit. The past is defunct, and the present is lost after its turn. This makes the continuity of personal life impossible, and accordingly the continuity of present life into the future and the necessity of the law of *karman* that the performer of good or bad act will have to bear the consequences—all these become impossible of explanation. The Buddhist has abolished the permanent soul and replaced it by a series supposed to be governed by the law of causality. The past produces the present and the present produces the future, and in the production the cause communicates its ethico-religious bias into the effect. This seems to be a solvent of the difficulties involved in the breach of continuity. But is causation possible in the absence of a real link between the past and the present? The previous consciousness-unit is dead and defunct when the succeeding unit happens. But how can a defunct and non-existent fact be the cause of anything? Nobody can think that the present occurrence is due to an event which has occurred in the remote past. The reason for this is that the past is not in existence to influence the present event. It might be contended that the immediately precedent event can be the cause of the immediately succeeding one. But how can the effect come into existence in the absence of the cause and yet be due to it? In the Buddhist theory the cause ceases to be when the effect comes into being. How can there be any relation between what is existent and what is non-existent? There can be no distinction between the immediate precedent and the remote precedent when both are equally non-existent at the time of the production of the effect. The determinant of causality is the concomitance in presence and absence of the effect with the cause. But in the Buddhist theory the effect does not happen when the cause is in existence, and it happens only when the supposed cause is non-existent. How can there be concomitance? How can again the Buddhist explain that the effect should happen in immediately succeeding moment and not in remote future or past when the cause has no existence at the time of

¹ *The Jaina Philosophy of Non-absolutism*, pp. 71 et seq.

the effect's occurrence? There can be no difference, as we have said, between a remote past and an immediate past, because the absence of the cause is uniform in both cases. The question comes to be 'How can the non-existent be the cause of the existent?' One might equally affirm that an eternally existent entity might produce an occasional effect. If it is urged that there is no concomitance between an eternally existent fact and an occasional event because the existence of the effect is not concomitant with that of the cause, and the cause is present when the effect ceases to be. But this is also the case with the Buddhist when he affirms that the effect comes into being during the absence of the cause at a particular time and place, but not during the whole period of its absence in the uncounted past and in unending future. And this amounts to the denial of the law of causality¹ which was the corner-stone of the Buddha's religious and philosophical edifice. Not only this, the self-contradiction obtrudes itself most unabashedly when the Buddhist fluxist makes causal efficiency the criterion of reality and ends in the conclusion that the effect is independent of the cause which is deducible from the proposition that the effect comes into being when the cause is absent. Thus causality is as inexplicable in the theory of flux as it is in the theory of eternally unchanging cause.

There is another serious difficulty in the doctrine of flux. It is a matter of universal experience that the continuous identity of the self as well as of objects is felt by all. This felt identity is asserted to be illusion by the fluxist.² But what is the basis of this illusion? Illusion presupposes a previous cognition. A man who has never experienced silver cannot mistake the shell for silver. Identity is inseparable from continuity. But as there is not real continuity anywhere according to the Buddhist, how can there be such illusion possible? The supposed continuity is said to be formed by discrete moments which come into being and pass out of existence. So there is no real continuity anywhere. It is affirmed by the Buddhist himself that the discrete moments when not felt as distinct create the illusion of identity.³ We have shown that this illusion is impossible. But even admitting for the sake of argument that such an illusion may be possible, the question arises 'How can one continuum be distinguished from another continuum?' Now, it is a felt fact that the chair is different from the table. It is not the discrete momentary chair that is different from the table. But we feel that the table which appears to continue is different from the chair-continuum. There is no difference between the chair and the table so far as the appearance of continuum due to the non-cognition of the difference of the units is concerned. A

¹ *Aṣṭasahasrī*, p. 183.

² *Ibid.*, pp. 190 *et seq.*

³ *santānina evā 'parāmṛṣṭa-bhedāḥ santāna iti svayam abhyupagamāt.*—

Aṣṭasahasrī, p. 191.

question arises: 'How can one continuum be felt as distinct from another continuum?' Each member of chair-series is distinct from its other members in the same way as the members of the table-series are from those of the chair-series. Yet the chair-series is felt as distinct from the table-series. What is the reason of this? If the unbroken continuity of the emergence of the table-moments be the reason for its distinction from the chair, the same unbroken continuity is found in all the series. It is difficult to understand firstly, how absolutely distinct entities give rise to the appearance of identity; secondly, how one series can be distinguished from another series when the same absolute difference is found to obtain between them as is found between the members of a particular series. If similarity be held to be an additional reason for this appearance of identity and continuity then why should not the two table-series closely similar be not felt as identical? There is similarity and also unbroken succession between the different units. You may say that one table is felt as distinct from another table and so there is no confusion between them. But the appeal to perception is useless because what is perceived is always the moment and not the series which is an unreal intellectual construction.¹ So again the appeal to recognition cannot be of help, because in the Buddhist theory of flux nothing continues, and there is no identity between the past and the present, which is to be known by recognition. What is felt is always the moment, absolutely distinct and discrete from another moment. So no question of identity of one moment with another moment arises. In fact, a plurality of units without a binding nexus can never account for the unity felt in an entity. If an abiding unity is posited to connect and combine the different units, then recognition and also causality can be explained. This is the position of the Jaina philosopher who asserts that a reality is a permanent unity which runs through the changing moments that appear in it. The criterion of reality is thus continuity and change, that is to say, the flux and influx of states.

As regards the subjectivist idealists, the Buddhist subjectivists hold that the only thing that exists is consciousness and external objects are only false appearances like those of dream experience.² But this position can be established only by an organ of knowledge. Without the support of an organ of knowledge, the Buddhist cannot prove the falsity of the theories of rival philosophers who believe in extra-mental reality. Not only this, the subjectivist cannot prove the falsity of the differentiation of cognition into an act and a content. The subjectivist

¹ na ca parasparam vilakṣaṇānām eva kṣaṇānām atyantam anvayāsattve 'py antar bahir vā santatayo 'saṅkīrṇā eva pratyakṣataḥ pratītāḥ tasyai 'ka-kṣaṇagocaratayā santānāviṣayatvāt—*Ibid.*

² *Aṣṭasahasrī*, Chap. VII (pp. 240 et seq.).

holds that our cognitions are momentary and self-intuited and that there are other subjects. Certainly all these facts cannot be proved by our intuitions. A cognition may be felt by itself, but it is not felt as momentary or as not cognized by another which is the meaning of self-intuition. Moreover, if the cognition has no veridical reference to a real extra-subjective fact, how can the subjectivist believe in the existence of other subjects? The denial of genuine extra-subjective reference must end in solipsism. If the entire logical apparatus including the difference of probans and probandum and the necessary relation between them be a false creation of nescience, then the subjectivist cannot prove anything including his own position. The subjectivist seeks to establish the identity of content with cognition on the ground of the two being felt together. But this very assertion proves that he believes in the duality of cognition and content. Is this not a case of self-contradiction like the vocal statement of a person 'I am an observer of the vow of silence'?¹ It has however been argued in defence by the subjectivist that this line of attack on the part of the opponent is neither fair nor consistent. How can the charge of a fallacy or a self-contradiction be advanced against the subjectivist when the opponent knows that the former does not believe in the reality of anything other than consciousness? It might be said in defence that these adverse criticisms are not unreasonable or illegitimate so long as the subjectivist has not proved his position. The latter also has recourse to the logical apparatus to prove his position to the satisfaction of the opponent. And he is on the same level with the opponent so far as the belief in the validity of logical weapons is concerned. The use of logic will become superfluous after the ultimate truth *viz.* the reality of consciousness alone is realized. Dignāga and his followers in spite of their ultimate conviction of the truth of pure consciousness alone have elaborated logical weapons and this is not inconsistent with their philosophical convictions. They have frankly avowed that logic has its place and utility only on this side of realization of the ultimate truth and is necessary to combat the prevailing misconceptions of philosophers. So the charge of self-contradiction or inconsistency is nothing better than *argumentum ad hominem*.

The Jaina philosopher observes that his charges could be ineffective if the Buddhist idealist succeeded in proving that his conclusion was established by an unimpeachable logical ground. Dharmakīrti asserts that the 'identity' of cognition and content follows from the 'necessity of their being known together' (*sahopalambha-niyamāt*). But what is the meaning of the expression 'the necessity of being known together' and of the term 'identity'? The former may possibly be interpreted

¹ sadā mauna-vratiko 'ham ity abhilāpavat sva-vacanavirodhasyai 'va svīkaraṇāt—*Aṣṭasahasrī*, p. 242.

as the absence of separate cognition and 'identity' may be understood to mean 'absence of numerical difference'. In other words, the 'negation of separate cognition' may be made the ground for the inference of 'negation of numerical difference'. But this is not possible because there can be no necessary relation between two negations. As regards such negative inferences as of the 'absence of smoke' from the 'absence of fire', or the 'absence of triangle' from the 'absence of figure', they are legitimate only because they derive their cogency from the necessary concomitance between their positive counter-terms. Thus there is necessary concomitance between effect and cause, and so the negation of cause leads to the inference of the negation of effect. Likewise, there is necessary concomitance between 'figure' which is the genus and 'triangle' which is the species. And so the negation of the former entails the negation of the latter. There is no independent relation possible between two negations. The Buddhist argument could be effective if the positive concomitance between separate cognition and numerical difference were possible. To be explicit, the Buddhist is the last person to assert that a separate cognition of the content from that of the cognition concerned is possible by means of which the numerical difference of the cognition and content can be established; for the admission of the possibility of the cognition of the content, separate and numerically different from that of the cognition will knock out the Buddhist position of identity of cognition and content. The Buddhist therefore is precluded from asserting a logically necessary relation between their corresponding negations as negations have no independent logical relation apart from that of their opposite positives. The result will not be different even if either of the terms be given a positive interpretation. Thus if the probandum be asserted to be positive identity, it cannot be proved from negative probans, because there can be no relation between a positive and a negative term. Causality and identity of essence are recognized to be the two types of necessary relation. But these two relations are found to obtain between positive entities and not non-entities, nor between an entity and a non-entity. The same difficulty will stand in the way if the probans is supposed to stand for a positive fact. But let us see if the Buddhist can establish his position by making the probans and probandum both positive. Thus it may be interpreted that the 'necessity of being known together' means 'identity of the cognition' and the probandum is 'identity of the two'. But this interpretation would make the inference a case of tautology because the probans will not be different from the probandum. What the Buddhist seeks to establish by this argument is that the content and the cognition are not different but identical. So 'identical cognition' is found to be the probandum and the probans is also

nothing but 'identical cognition'. But the Buddhist may argue that the truth of the identity of cognition is established by means of abolition of the difference between the content and the cognition, because an identical cognition is incompatible with the numerical difference of contents. Thus in every cognition the content is cognized together with the cognition. And the cognition is as much a content of itself as the content is supposed to be. This necessary compresence of the contents in the same cognition is not intelligible without their identity. The felt difference must then be an illusion. The Jaina avers that the necessity of compresence of two or more contents in one cognition proves neither the identity of the contents *inter se* nor the identity of the contents with the cognition. Thus a substance and its qualities are always perceived together, but this identity of perception does not annul the difference of the contents, nor the difference of the cognition from them.¹ Nor is it our conviction that when many things such as the chair and the table and the other furniture in a room are perceived together, their mutual differences are abolished. But if this association be regarded as accidental, the example of substance and quality will rebut all doubt of falsity of inference. The subjectivist himself admits that the omniscient Buddha cognizes all the different consciousness-centres (which appear as so many subjects). But he does not conclude that all the different subjective centres are really identical with the Buddha.² Moreover, we do not find any logical absurdity in the supposition that things may be perceived together and yet be different from one another. Thus, for instance, when any object is seen, it is seen together with light. There can be no visual perception possible for us in darkness. But nobody will conclude from this that light and the jar or the pen are identical. It is quite possible to argue that the relation between cognition and its content is one of illuminer and illumined. And that they are felt together is due to the fact that without the cognition of the one the other cannot be cognized. In other words, the relation may be one of means and end, condition and conditional. The argument of the Buddhist is the prototype of the argument of the Vedāntist which we have considered before. The Vedāntist has argued from the coincidence of the content and cognition to their necessary identity and integration. We have shown that the Jaina explains this by asserting the relation to be one of identity-in-difference. The same conclusion will follow from the Buddhist argument of necessary compresence.

Let us now address ourselves to the examination of the nihilist's

¹ Cf. *dravyaparyāyau hi Jainānām eka-mati-jñāna-grāhyau, na ca sarvathai 'katvaṃ pratipadyete—Ibid.*, p. 243.

² *tathā Yogācārasyā 'pi sakala-vijñāna-paramāṇavaḥ Sugatajñānenai 'kena grāhyāḥ, na cai 'katvabhājaḥ—Ibid.*

position. The greatest protagonist of negativism as a philosophical doctrine is Nāgārjuna. He has subjected to critical examination all the prevailing concepts and theories and has found particular delight in exposing their self-contradictory nature. Nāgārjuna adopts the attitude of a critic who avows that he has no positive doctrine of his own. The position will be made clear from our study of some concrete problems as dissected by Nāgārjuna.

Let us take up causality. Nāgārjuna asserts that causality is logically indeterminable, yet the constitution of our intellect is such that we cannot jettison it if we are to understand the world order. He asserts that the effect is not produced by itself, that is to say, the effect cannot be its own cause. In other words, the cause and the effect cannot be identical. The cause is the immediate antecedent event. If the effect were self-caused, it would be antecedent to itself. And this means that the effect was existent before. What is then the use of the causal operation which aims at bringing into existence what was not in existence before. It is nonsense to suppose that an existent can be made existent which the advocate of the identity of cause and effect is made to confess on cross-examination. The Sāṅkhya philosopher seeks to explain the causal relation by supposing that the effect is pre-existent in the cause. It is because of pre-existence that causality becomes a relation between two determinates. To the question 'Why should oil be produced from *sesamum* and not from sand?' the Sāṅkhya answer is 'Because oil is existent in the *sesamum* and not in the sand'. Nāgārjuna observes that the position is untenable because if oil be already existent, what is the necessity of grinding the *sesamum* seeds in an oil-press. The Sāṅkhya answers that oil is existent only in a latent form and causal operation is necessary to make it patent. But is not patency a novel phenomenon? If it were also existent there is no point in trying to make it patent because this means that the already existing patency is made patent. Is this not a superfluity? To this question the Sāṅkhya seems to turn a deaf ear. The Sāṅkhya has been constrained to say that the effect was existent not in the form which it assumes after the causal operation. But this means that the effect was existent *somehow*. To be precise, the effect was existent as cause, and the relation of cause and effect is not one of absolute identity but identity-cum-difference. This is the Jaina position. But the Sāṅkhya has not the courage to assert that this is so. Nāgārjuna's criticism of the Sāṅkhya theory of causation is unassailable if by identity of the cause and the effect the Sāṅkhya is understood to mean absolute and exclusive identity which is contradictorily opposed to difference.

Let us now examine Nāgārjuna's criticism of the Nyāya theory of causation. The cause and effect are absolutely different. But

Nāgārjuna asks 'If the relation be entirely and absolutely one of difference why is it that oil is not produced from sands when both the oil-seeds and the sands are equally different from the effect?' Absolute difference is tantamount to absolute negation of relation. If the effect were entirely unrelated to the cause, it passes one's understanding why should the effect be affiliated to a particular class of facts. The Naiyāyika only appeals to experience. He observes that it is a question of fact, and no questioning is relevant or intelligible regarding it. Because oil is found to be produced from oil-seeds and not from sands the former is regarded as the cause and not the latter. This empirical explanation does not satisfy an inquisitive mind. It only puts a gag upon the inconvenient questioner and in this the Naiyāyika seems to occupy the position of an autocrat who demands unquestioning acquiescence in his ruling. Nāgārjuna naturally rebels against this tyranny of the empiricist. Well, if experience be the final arbiter of all disputes, then philosophy will become a seditious activity. Nāgārjuna is not in doubt that oil is actually produced from oil-seeds and not from sands. What he wants to know and understand is the foundation of the ontological necessity of the causal relation. The empiricist quite unjustifiably loses his temper and commands unquestioning allegiance by ruling out all inconvenient questions. This attitude does not seem to be helpful to the understanding of the nature of things and their relation. Nāgārjuna therefore has no hesitation in recording his verdict against this explanation. He thinks that the Nyāya theory only restates the problem and asks the opponent to accept this as the explanation of it. He declares that the theory is unphilosophical, to say the least. Nāgārjuna now asks if causation can be explained by regarding the relation between the cause and the effect as identity and otherness together. This he thinks to be a contradiction in terms. Identity is diametrically opposed to otherness which means non-identity. So this theory is dismissed by him with scant courtesy. The opponent may ask 'Is this not repudiation of causal relation? Is it your position that the effect is produced without the cause?' Nāgārjuna replies 'No, this is not possible.' We cannot think that an event can happen without a cause. What is then the nature of the relation between them? Nāgārjuna replies that the question is unanswerable because no relation can be discovered by logical thought. We cannot explain why a particular class of events should follow another class of events with clockwork regularity ; for by means of logical thought we cannot discover any factual basis for it.

This is in brief the survey of the causal relation and of the findings of Nāgārjuna. The Jaina philosopher thinks that the difficulty is the creation of a *priori* logical thought. In the first place, Nāgārjuna

thinks that there is such a thing as absolute identity. But we have not come across a single instance of any two things being absolutely identical. In the second place, Nāgārjuna asserts that there is such a thing as absolute otherness which is also not endorsed by experience at any rate between a cause and an effect. If we are to closely follow our experience without allowing our logical preconceptions to give a twist to its plain meaning we must admit that there is a close affinity between the cause and the effect though they are not absolutely identical because they are two facts. They are thus different no doubt, but the element of close affinity is also undoubtedly a fact. And affinity is intelligible only if there is a common element in both of them. This common element is identity. This identity is not the pure identity of pure logic which is as much a chimera as pure being or pure non-being. So in allegiance to experience we must admit that the relation of cause and effect is such as not to exclude either identity or difference. It is a *sui generis* relation which is as ultimate as identity and difference are supposed to be. For want of a more expressive term due to the limitation of human language we have to express this relation as identity-in-difference. And there is no incompatibility in it as it is registered by indisputable and unmistakable experience. The Jaina does not arrogate to himself the prerogative of a judge or a law court, who seeks to cut the Gordian knot by threat of the penalty incident to contempt of court. The Jaina's attitude is one of persuasion. He does not stifle the natural curiosity of the human understanding. But he only invites the attention of the opponent to the actual fact and only admonishes him if he shuts his eyes to the truth and seeks to determine it by means of *a priori* considerations. Well, whatever be the merits of the Jaina estimate of this fundamental problem, it must be admitted that he succeeds in avoiding the anomalies that are inevitable in the position of the Sāṅkhya and the Nyāya philosopher by admitting that there is a relation possible between pure identity and pure difference which wonderfully harmonizes their dispute by a synthesis in a concept which is not a mere summation of the two, as Nāgārjuna thinks, but a different category in which the two elements are combined and transcended at the same time.

Let us take up another case. Experience shows that things have got a distinctive individuality of their own and this individuality is determinable by means of characteristic attributes. This task of determination by means of characteristics is performed by means of definitions in logic. Nāgārjuna calls in question the logical propriety of this procedure. He asks 'Are the characteristics different from the things or identical with them?' If they are different from the things to which they are supposed to belong as much as the characteristics

which belong to other entities, then there will be no meaning in the assertion that the characteristics belong to things. If, on the other hand, they are identical, either the attribute or the substantive will be left over. This seems to be incontestable from the standpoint of pure logic. But as pure logic is not found to be obeyed by the facts which are revealed to our experience which again is the only source of our knowledge of the existence and behaviour of things, the Jaina philosopher who is equally attentive to the claims of logic and experience is not convinced by this flourish of pure logic. He asserts 'Certainly the characteristics are different from the substantives. But because they always go together and are inseparably related, this shows that the relation is not one of absolute difference which obtains between the characteristics of A and B. The characteristics of A are not different from A in the same way as the characteristics of B are. This shows that the relation is also not opposed to identity. This identity is not exclusive of difference. To be precise, the relation is *sui generis* just like that between cause and effect. You may call it identity-in-difference because the two elements are felt in it. But it is not exhausted by both of them or analysable into these two elements. The relation is unanalysable though it is distinguishable in thought as consisting of identity and difference as elements. But, as we have observed, the relation is altogether of a different kind from both because while it synthesizes them it is not exhausted by them. It is a relation which embraces identity and difference in its fold, and also transcends them because it is more than an aggregate of the two.' In this way the Jaina solves all the puzzles and cruxes invented by the votary of pure logic. He asserts that the nature of reality is to be determined not by experience alone, nor exclusively by logic. The two must co-operate. And thus the Jaina is not an adherent of uncritical experience, nor is he enamoured of logic alone. Logic is blind without experience and the latter again is a cripple without the criticism offered by logic. One must be tempered by the other. Thus the Jaina is not a blind empiricist but a critical realist who subjects experience to logic and chastens logic by the unmistakable verdict of experience.

Let us now estimate the value of the Saiva conception of *avidyā*.

XIV

CRITICISM OF THE SAIVA CONCEPTION OF AVIDYĀ

The conception of bondage and emancipation is the common property of all Indian systems of thought. It is recognized that the present world and our condition and status are not perfect and there

must be a way of release from this imperfect state. The soul has got an inherent and inalienable right to perfection, though the conception of perfection is not uniform or identical—so far as the positive content of it is understood. But, negatively speaking, it is admitted that there is recovery from unfreedom and the misery of infirmity and limitation of power. The Śaiva schools which we have surveyed are also in agreement with others so far as this fundamental standpoint and attitude are taken into account. It is the common presupposition of all schools of thought that the recovery of the innate nature of the self constitutes the extinction of all pain and suffering, which is the corollary of emancipation. This worldly existence is to be transcended. And human resources are equal to this task. This is the fundamental datum and postulate of philosophical and ethical speculations and the goal of religious disciplines. The nature and content of emancipation therefore are bound up with the metaphysical conception of the original nature of self.

The Śaiva conception of individual self differs from that of other schools and therefore the conception of final emancipation is bound to be different. The Śaiva believes that the self is essentially a conscious principle, and joy and bliss and freedom are integral to its nature. The Jaina philosopher would agree on this point. The belief in the innate power of the self for knowledge, will and action will also be endorsed by the Jaina. It would also be conceded that the relation of power and the possessor of it is one of inseparability. But while the Śaiva insists on asserting it to be a relation of identity the Jaina would interpret it as identity-in-difference. The Jaina also would agree with the Śaiva in regarding the cause of bondage as real and not imaginary or a case of unreal superimposition as the Vedāntist maintains. This cause of bondage is designated by the Śaiva as *mala* (contamination or taint) as we have seen. Barring the terminological difference the Jaina would have no objection to the conception of *karma-pāśa* or *kārma-mala* as the fundamental cause of bondage and as for the other contaminations such as *ānava-mala* and *māyīya-mala* the Jaina would regard them as consequential. The association of *karman* with the soul is responsible for the limitation of its capacity for knowledge, perversion of will and inhibition of powers of enjoyment and self-expression and also assumption of psycho-physical organism. The difference is rather a matter of elaboration and nomenclature and point of view. Omniscience and omnipotence are regarded as necessarily coexistent in Jainism. Here we meet with a difference from the Śaiva point of view. The Śaiva philosopher believes in the possibility of the emergence of omniscience on the dawn of *śuddha-vidyā* in the soul irrespective of the extent to which the corresponding power of action

(*kriyāśakti*) may have been evolved. In other words, omniscience and omnipotence are not necessarily coexistent. This may be regarded as a matter of detail, but it indicates a fundamental difference of attitude. The Jaina gives primacy to the correction of will which is invariably and infallibly attended with the perfection of knowledge and power. The Śaiva believes in the possibility of the removal of spiritual ignorance without the emergence of spiritual knowledge. But how can this removal of ignorance be possible without the dawn of knowledge? The Śaiva himself recognizes that the removal of intellectual ignorance is possible only on the dawn of intellectual enlightenment, and therefore it is sheer self-contradiction on his part to assert the possibility of the removal of spiritual ignorance without the emergence of spiritual knowledge.

The monistic Śaiva starts with the assumption that the absolutely perfect *Paramaśiva*, the Supreme and Sole Reality, somehow elects to assume self-limitation and ultimately degrades itself into the status of an imperfect individual self. This process of self-abasement is conditioned by an act of free will and not any extraneous circumstance. This rather smacks of mysticism. The Jaina would not give his approbation to this theory. If the process of self-abasement be an act of free will, the process of discipline that is necessary for the achievement of emancipation should also be effected by a fiat of will. So no amount of individual exertion would succeed and the line of demarcation between good and evil would also be rendered nugatory. Of course, this difficulty cannot be alleged against the dualistic Śaiva school of thought which asserts the ontological reality of the plurality of selves like Jains. The monistic Śaiva believes the world order and its evolution to be real. But it presents an insurmountable crux for logical thought. How can *real unity* of the Absolute be reconciled with *real plurality*? The Vedāntist believes plurality to be an unreal appearance in and over the unitary Absolute. Whatever may be the objections of other schools of philosophers, it cannot be denied that the Vedāntic position does not give offence to logical thought whereas the Śaiva position of *real unity* with its concomitant *real plurality* is logically unthinkable.

In the monistic school the relation of the Absolute (*Paramaśiva*) with the world order, which is not illusory like the Vedāntic concept of *māyā*, is also not logically intelligible. It is held that the relation is one of identity. The identity of two reals of co-ordinate status is unreachable by logical thought. The Jaina doctrine of non-absolutism would rather be more intelligible. It is held in both schools of Śaiva philosophy that the self which is innately perfect suffers the vicissitudes of worldly career with the diminution of its powers. But the question

arises that if this loss and recovery of perfection be real events in the history of the self, does not the self undergo change of nature? If it does undergo a change, the self will be dynamic principle like the soul of the Jaina. But so far as the monistic school is concerned we do not think it warrantable to suppose that the self is believed to be a changing constant. It is affirmed in one breath that the self merely *appears* to undergo change and that this *appearance* is *real*. It is difficult for the logical understanding to be reconciled with this position.

The relation of *karman* with the individual self is also not intelligible. It is held that the *karmans* remain embedded and mature in *māyā* in the period of dissolution, and the self experiences their results only from the time of new creation. It appears that *karman* does not become integrated with the self's nature. But how can the self be subject to the consequences of *karman* which remains detached from it? This conception seems to be analogous with that of the Sāṅkhya and we have criticized this conception which makes bondage and emancipation vicarious.

The Śaiva makes emancipation of the self dependent upon Divine Grace. But the Jaina cannot accept this position. He makes the individual the architect of his fortune and the maker of his destiny. The individual is alone responsible for his degraded status and it is up to him to work out his salvation by his unaided efforts. He will of course exploit all the advantages from the *śāstras* and the instruction of teachers. But ultimately he must depend upon himself for his success or failure. The credit or blame must be taken by him alone. The descent of the Divine Grace cannot be arbitrary. It presupposes a spiritual preparation of the individual self as a condition. The Jaina would have it that this very condition automatically leads to the succeeding stages of spiritual development. If the descent of Divine Grace is interpreted as a necessary result of previous spiritual preparation, the Jaina philosopher would have no objection to this interpretation in spite of its mystical appearance.

XV

CONCLUSION

We have studied the various conceptions of the nature and function of *avidyā* or nescience in Indian thought. We have also recorded the criticism of those conceptions from the Jaina philosopher's standpoint. We have found that *mithyātva* or *mithyā-darśana* (perverted attitude) is the Jaina equivalent of *avidyā* *quā* the fundamental or basic defect responsible for worldly existence. *Avidyā* *quā* the conditions of worldly existence consists in the threefold elements of

perverted attitude, perverted cognition (*mithyājñāna*) and perverted conduct (*mithyācāritra*). The Jaina philosopher does not agree with those who regard perverted cognition alone as the condition of worldly existence. He does not also endorse the view which regards perverted cognition as the most fundamental defect responsible for worldly existence. Perverted cognition is only an effect of perverted attitude (*mithyātva*) which is the most fundamental condition of worldly existence. We shall have occasions in the chapters that follow for further elucidation of the conception of the nature of this 'perverted attitude'.

The conception of the nature of *avidyā* depends upon the conception of the nature of reality. It is because of this that we have been led to criticize the various conceptions of reality of the different systems of thought while recording the Jaina philosopher's objections against the different conceptions of *avidyā*. We have shown the Jaina's credence in logical empiricism which regards logic without experience blind and experience without logic a cripple.



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CHAPTER IV

THE JAINA DOCTRINE OF KARMAN

INTRODUCTORY

Rebirth and *karman* are the two most important presuppositions of all schools of Indian Philosophy with the solitary exception of the system of Cārvāka. This is but consistent with their spiritual outlook. India is the birthplace of a galaxy of spiritual leaders throughout its history and it is no wonder that her heritage is so rich with speculations about rebirth and *karman* and the pathways leading to emancipation from them. It is not possible to trace the origin of the doctrines in time. The Vedas are the oldest records wherein we can find their rudiments. The outlook of the Vedic people was deeply spiritual and a number of speculations about the origin and destiny of the universe were prevalent.¹ The ideal of sacrifice (*yajña*) and penance (*tapas*) asserted itself. Robust life affirmation, philosophical wisdom, and religious intuition were the chief characteristics. The spiritual and the religious inspired the secular. The Jaina and the Buddhist attitudes were exclusively spiritual and religious, and more or less neglected the secular. The disproportionate growth of asceticism in Jainism and Buddhism on the one hand and the balanced growth of the religious and the secular in Brāhmaṇism on the other were responsible for the demarcation between the Śramaṇic and the Brāhmaṇic outlook. The Sāṅkhya-Yoga, the Nyāya-Vaiśeṣika and the Vedānta virtually belong to the same group as the Jaina and the Buddhist. The Mīmāṃsaka belongs to the other group. There were, among the Vedic people,

¹ The doctrine of *karman* seems to have developed against a number of other doctrines about creation. Some regarded time (*kāla*) as the determinant factor of creation. Every event occurs in time and hence is determined by time. Others believed in nature (*svabhāva*) as the determining factor of creation. Things are determined by their own inherent nature. There is nothing, inside or outside, over and above nature, that determines the course of events. This leads to the doctrine of determinism (*niyati-vāda*). There were others who believed in the fortuitous and accidental nature of the occurrences of events. There were other doctrines as well. (*Vide SvUp*, I. 2. *SVS*, II. 52-64). The believers in *karman* or the unseen potency (*adrṣṭa*), the after-effect of a good or bad action, regarded these theories as inspired by materialistic tendencies and therefore rejected them as untenable. The Jaina philosophers accorded proper place to these doctrines as testified by our experience, while installing *karman* in the supreme position. *Karman* is the ultimate determinant of the course of events. Even time, nature and *niyati* are determined by *karman* and there is no such thing as fortuitism. These factors, in so far as they are given to experience, are only the expressions of the working of the supreme law of *karman*. (*Cf. STP*, III, 53; *SVS*, II. 79-81).

some who were more contemplative, other-worldly and attracted towards life negation than the ordinary. It is these people who helped the growth of asceticism. But before the development of asceticism there was the natural development of the ideas of rebirth and *karman*. There was also the development of corresponding metaphysics. If spiritual emancipation is a fact there must be a number of births for its realization. This leads to the doctrine of rebirth. The selfsame fact of emancipation again presupposes corruption of the spirit in the state of worldly existence. But what is this corruption due to? It is due to beginningless nescience about truth. We have studied nescience in the last chapter. According to the Jaina, nescience presupposes the soul's association with *karman* which is known as unseen potency (*adr̥ṣṭa*), predisposition (*vāsanā*), energy (*śakti*), trap (*pāśa*) etc. in other systems. *Karman* is needed to explain variety and inequality. In this chapter we shall record a few determinant characteristics of the doctrine of *karman* as found in the Jaina system with comparative reference to other systems. In the preceding chapter we studied the nature of the fundamental factor responsible for the relation between spirit and non-spirit, that is, the world order. But here we shall record the *modus operandi* of the non-spirit upon the spirit or, more accurately, the process whereby an action (*karman*) produces its reaction (*phala*). Among the systematic schools, only the Nyāya-Vaiśeṣika admits God as the necessary condition for the fruition of the action (*karman*) which remains as an unseen potency (*adr̥ṣṭa*) consisting in merit and demerit in the soul. The Yoga admits God only as an object of worship or meditation and not as an agent in the fruition of the *karman*. The Sāṅkhya-Yoga, the Jaina and the Buddhist and the Mimāṃsaka regard the unseen potency itself as competent to produce its fruit in time. Though in the *Brahmasūtra*¹ of Bādarāyaṇa the agency of God in the dispensation of the fruits of acts, moral and immoral, is advocated with vehemence it however loses metaphysical validity in the system of Śaṅkara who accords a provisional place to Personal God in his monistic Vedānta. Personal God as the creator, sustainer and destroyer of the world order is necessary only so long as *māyā* holds sway. But *māyā* is unreal as a metaphysical entity and as such God's place is only provisional and not more than penultimate. The problem how can the unconscious and inactive potency develop into fruition is explained in various ways. The potency is due to *karman* (action) and as such is also designated by the term *karman*. The nature of the predispositions (*vāsanās*) or afflictions (*kleśas*) or passions (*kaṣāyas*), in one word, the impurity of the spirit determines the character, quantity, duration and intensity of the *karman* or the

¹ phalam ata upapatteḥ—BS, III. 2. 38.

unseen potency (*adr̥ṣṭa*). The necessity of the agency of God for the fruition of *karman* is thus avoided. The Nyāya-Vaiśeṣika also in so far as its early adumbration is taken into account has little necessity for the postulation of God. If we are to believe the *Yuktidīpikā*, an early commentary on Īśvarakṛṣṇa's *Sāṅkhyakārikā*, the introduction of God into the architectonic of the Vaiśeṣika system is due to the influence of the Pāsupatas.¹ But whatever may be the genesis the conception of an omnipotent God has found place in the system since Vātsyāyana and Praśastapāda. The other systems could well work without Him. The unseen potency or *karman*, as determined by the conditions and predispositions of the soul, can automatically produce the fruits. We shall study the Jaina conception of the *modus operandi* of *karman* in this chapter, stating also, where possible, the corresponding conceptions in other systems.

The relation between the spirit and the non-spirit is responsible for the worldly existence. Apart from the gross body, there is a subtle body which serves as a link between the spiritual and the non-spiritual. This subtle body is the karmic body of the Jainas and the subtle body (*līṅga-śarīra*) of the Sāṅkhya-Yoga. We shall discuss the problem of the relation between the subtle body and the soul later on. The Vedāntin regards the non-spiritual as only an appearance, and yet for him the problem how does the false appearance occur and induce individual selves and the world of plurality is as tough as in the other systems. The Nyāya-Vaiśeṣika and the Mimāṃsaka regard the unseen potency, as a quality of the soul, responsible for the formation of the gross body with the help of the mind (*manas*). In Buddhism, the predispositions (*vāsanās*) or the afflictions (*kleśas*) relate the conscious (*nāma*) with the material (*rūpa*). According to the Jainas, the vibrations (*yoga*) and the passions (*kaṣāyas*) of the soul attract karmic matter and transform it into karmic body. In the Sāṅkhya-Yoga, the subtle body is formed due to the perversions (*viparyayas*) or afflictions (*kleśas*) of the principle of *buddhi* which is an evolute of the non-spiritual *prakṛti*. Here we must distinguish between the Sāṅkhya-Yoga and the Jaina conceptions. With the Sāṅkhya-Yoga, the principle of consciousness (*puruṣa*) is ubiquitous and immutable and therefore undergoes no change. It is only the unconscious *prakṛti* and its evolutes—the *buddhi* and the like—that are ever changing. The afflictions (*kleśas*) belong to the *buddhi* and are responsible for the formation of the subtle body which is nothing but a conglomeration of a number of evolutes of the selfsame *prakṛti*. The position of the Jainas, however, is quite different. The soul, with the Jainas,

¹ Cf. *Yuktidīpikā* (p. 88): . . . evaṃ Kāṇādānām Īśvaro 'sti 'ti Pāsupato-
'pajñānam etat.

undergoes change every moment, although never losing its identity. The soul has a number of potencies, and each moment of its existence is an integration of those potencies. The nature of the karmic body at any moment is determined by this integrated existence of the soul. The soul is pure and perfect in its intrinsic nature. It is due only to its relation with *karman* that the soul comes to have passions (*kaṣāyas*). And the relation being beginningless, the problem which of the two—the passions and the *karman*—comes first does not arise. We shall deal with the problem in due course.

The common ground among the different systems is the belief in the intrinsic purity of the self and its capacity to recover its essential nature after a course of moral discipline and philosophical enlightenment. The question why the pure self should come to be invested with the impurity of matter is one of fact as ultimate as its own existence. We find that the soul is not free and perfect which the demands of logic make us accept as the indubitable presupposition. As the soul is immortal and timeless so also is matter—at any rate so far as the first limit is concerned. It is not profitable to question the possibility of a fact. It is there. The question rather is whether this unfreedom and imperfection can be transcended and if so, how. The necessity of the postulation of karmic matter as forming a crust, as it were, on the soul and disturbing its purity is another problem. The complete study of these problems requires also the statement of the various conditions and processes of *karman*. We shall thus deal with the following four problems in the present chapter: (I) the necessity of postulating the material nature of *karman*; (II) the relation between soul and *karman*; (III) the classification of *karman*; and (IV) the various states and processes of *karman*. We shall also record, wherever possible and necessary, the corresponding conceptions of the non-Jaina systems.

I

THE MATERIAL NATURE OF KARMAN

The Indian philosophers with the exception of the Cārvākas are unanimous that the worldly status of the self, as it is, is an evil and must be got rid of. They also agree upon the existence of a fundamental defect that conditions the worldly existence. We have seen this in the last chapter. There are, however, radical differences in the soul-conceptions of the different schools, and consequently there are corresponding differences in the expositions of the various evils making up the worldly existence. The Cārvāka does not believe in soul although he believes in empirical consciousness which he regards

only as a peculiar phenomenon born of the combination of elements. The consciousness has no pre-natal history. Nor has it any *post mortem*. This materialist view of life is vehemently criticized by the believers in beginningless existence and endless continuance of consciousness reaching its consummation in freedom from worldly bondage (called *apavarga* or *nirvāṇa*). Haribhadra, following an old tradition, says that the materialist view indeed was invented by Bṛhaspati only in order to deceive Indra who, however, could not be deceived in view of its utter lack of logical propriety.¹ Now we pass on to the consideration of the various conceptions of the conscious principle and the defects that vitiate it, stating also the difficulties of these conceptions from the Jaina's point of view. In the end we shall record the Jaina position.

The Sāṅkhya-Yoga believes in immutable principles of consciousness, unamenable to any corruption, and yet concedes the reality of the corrupt world existence. The world processes and their conditions belong to the *prakṛti*. In other words, the conscious principle is involved in the evils of the world which does not belong to it. The Jaina philosopher is not prepared to admit the propriety of such position. If the conscious principle is involved in evils, the evils must belong to itself. Moreover, the conception of evil loses all its meaning and purpose unless the conscious principle is really associated with it. The worldly existence is a state of bondage and as such presupposes a fall of the conscious principle. But the Sāṅkhya-Yoga is not prepared to admit any change in the being of the principle of consciousness which he regards as absolutely immutable. We have discussed the difficulties in this position in the last chapter, and shall not repeat them again. The spiritual and the material do never commingle and yet there is the world order which means the mutual sympathy and co-operation of the two. The spiritual is ever kept aloof from the material, and yet attempts are made to establish relation between them by speculative devices which can satisfy the imagination, but can never appeal to the faculty of reason. The gulf between the spiritual and the material ever remains unreconciled in spite of so many attempts by such exponents as Vācaspati and Vijñānabhikṣu.

The Vedāntin distinguishes between the spiritual and the material. But his distinction is only a make-believe. All plurality, spiritual or material, is false. The world is only empirically true and hence its conditions have also only empirical existence. *Karman* belongs to the principle of world illusion (*māyā*) and hence is not something belonging to the spirit. And as the *māyā* of the Vedāntin is not, to all intents and purposes, different from the *prakṛti* of the Sāṅkhya-Yoga,

¹ Indra-pratāraṇāye 'daṁ cakre kila Bṛhaspatiḥ
ado 'pi yukti-śūnyam yaṁ ne 'ttham Indrah pratāryate.—SVS, I, 111.

all the defects of the Sāṅkhya-Yoga conception of *karman* ought to apply equally well to the Vedāntin's conception.

The Nyāya-Vaiśeṣika admits that the conditions of bondage *viz.* merit and demerit belong to the soul, but keeps them quite distinct and aloof from it. The soul is held to be immutable and ubiquitous, and merit and demerit, jointly called unseen potency, inhere in it as qualities. But how can the qualities of the soul be responsible for the bondage of the soul? And in the absence of the bondage of the soul, it should be admitted that the soul ever remains free from bondage.¹ It may be argued that as the passions of anger, pride etc. condition the bondage of the soul although they are qualities of it, so there should be no difficulty in admitting that the qualities of the soul can be responsible for the bondage of the soul. But the Jaina's reply to such a contention is: Such changes of the soul as the passions of anger and the like are of the nature of bondage; the changes into anger and the like are indeed the bondage itself of the soul, and not the conditions of the bondage.² The passions constitute the bondage. And their conditions must necessarily be distinct and different from them. And the passions being the qualities of the soul, it follows that the conditions of the passions are something distinct and separate from the qualities of the soul. And so the conditions of the passions and the bondage that they constitute must be sought for in what is material. Creation is a veritable intermixture of the spiritual and the material, a beginningless inter-influencing of the two. There is no bondage without the inter-relation of spirit and matter, and there is no inter-relation of spirit and matter without the bondage. The philosopher of the Nyāya-Vaiśeṣika school also admits the fact. But because of his bias for the absolute immutability of the soul and the absolute separateness of the qualities from its substance, he fails to remain consistent with his realistic position by following the verdicts of uncontradicted and well attested experience. How can the mind relate the body with the soul without itself being really related with both? Even the merit and demerit remain without any real relation with the soul. It is impossible to conceive of any real relation without admitting some kind of identity-cum-difference between the relata—a fact which the Nyāya-Vaiśeṣika is unwilling to accept. According to the Jaina philosopher, the worldly existence is impossible without the admission of the relation of identity-cum-difference between the spiritual and the

¹ Cf. *nanu cā 'tma-guṇatvāt karmaṇām katham paudgalikatvam ity anye ; te 'py aparīkṣakāḥ ; teṣām ātma-guṇatve tat-pāraṇtantrya-nimittatva-virodhāt sarvadā 'tmano bandhānupapatteḥ sadaiva mukti-prasaṅgāt—PKM, p. 243.*

² Cf. *na cā krodhādibhir vyabhicāraḥ ; teṣām jīva-pariṇāmānām pāraṇtantrya-svabhāvatvāt ; krodhādi-pariṇāmo hi jīvasya pāraṇtantryaṁ na punaḥ pāraṇtantrya-nimittam—PKM, pp. 243-4.*

material, and, therefore, it is maintained that the soul and the matter become somehow identical in the state of worldly existence. The Nyāya-Vaiśeṣika does not admit any sort of identity between spirit and matter, and yet regards merits and demerits as qualities of the soul, born of various activities of the material body and mind. This is certainly ununderstandable.

The Buddhist regards nescience as the cover on consciousness (*viññāna*) and as such the seed of worldly existence. Nescience is as formless (*amūrta*) as the consciousness, for, according to the Buddhist only the formless can affect the formless. The material (*rūpa*) cannot cover the conscious (*nāma*). But the Jaina contention is that if the seed of worldly existence lies within the consciousness itself and is of the same nature and is not dependent upon the material, emancipation will not be possible at any time. If the condition of world process lies within and is integral to consciousness irrespective of anything external, what reason can there be for emancipation from it? Nature is inalienable from the thing. If fire can forfeit its nature and assume the nature of water, fire will cease to be fire. The Yogācāra Buddhist avoids the difficulty by asserting the unreality of the material world itself. But the Jaina as a realist is not prepared to accept the unreality of the worldly career which is as much a fact as the existence of the spirit. The Jaina does not believe in the difficulty of the material (*mūrta*) affecting the spiritual (*amūrta*). Consciousness which is spiritual is certainly found to be affected by intoxicating drugs which are material. The worldly existence means concrete association of the spiritual and the material. Impossibility of co-operation between spirit and matter, in the Buddhist terminology between *nāma* (the conscious) and *rūpa* (the material), means impossibility of the world order. Those who do not believe in concrete association or co-operation are finally led to reject the material as illogical and unnecessary. The Jaina philosopher, as a staunch realist, is not prepared to proceed on abstract logic and reject what is so unambiguously given in experience.

The Jaina avoids all these absolutist conceptions of the nature of *karmān*. He avoids the Sāṅkhya-Yoga difficulty of relation between the immutable *puruṣa* (principle of consciousness) and the mutable *prakṛti* by admitting real modification of the soul and its concrete association with karmic matter. The soul is ever changing by its own nature and, in the state of worldly existence, this change is determined by the nature of the karmic matter that is associated with it. The nature of the associated karmic matter (*karma-pudgala*) is determined by the nature of the passions (*kaṣāyas*) of the soul and the nature of the passions is determined by the nature of the karmic matter. This mutual determination has no beginning in time, and this explains the apparent difficulty of the first beginning of the process. The Jaina

does not blink the difficulty by admitting beginninglessness, but only asserts a fact which is admitted by all the other schools. The Nyāya-Vaiśeṣika leaves the initiative in the hands of God, and yet he has to admit that God only gives the fruits of the past actions and cannot determine anything of His own accord. The Jaina does not believe in any Divine Power taking interest in the destiny of the universe. This is of course a digression. In contrast with the concrete mutual co-operation of the soul and the karmic matter, the Sāṅkhya-Yoga envisages only an apparent relation between immutable consciousness and *prakṛti*. The Jaina, as a thoroughgoing realist, smells grounds for refutation of realism itself in the Sāṅkhya-Yoga conception. Once we are unfaithful to our experience and tread the path of absolutist logic, we are sure to enter the pitfall of subjectivism or, worse than that, nihilism. The Jaina philosopher goes so far as to say that, in the state of worldly existence, the soul possesses, in common with the karmic matter with which it is associated, material form (*mūrtatva*) which is regarded as only a characteristic of the material things.¹ The Buddhist conceives the condition of the world order as lying exclusively in the consciousness. But the Jaina considers this as another untenable extreme exactly like the counter-extreme of the Sāṅkhya-Yoga who regards the condition as lying exclusively in the *prakṛti*. We have already recorded the objections against the position. The Jainas distinguish between the material *karman* called *dravya-karman*, and its spiritual counterpart called *bhāva-karman*. The former is also called *āvaraṇa* (cover) and the latter *doṣa* (defects).² The defects are the passions or privations and perversions of the capacities of the soul while the covers are constituted by karmic matter that brings about those privations and perversions.³ The material *karman* and its spiritual counterpart are mutually related as cause and effect, each of the other.⁴ This is possible only if the worldly existence is accepted to be without beginning. And the Jaina, like all the other schools, finds no difficulty in admitting it.⁵

¹ Cf. *ahavā neganto 'yaṁ saṁsāri savvabā amutto 'tti
jam anādi-kamma-santati-pariṇāma-vanna-rūvo so.*

—*Dharmasaṅgrahaṇī*, gāthā 626.

² Vide *Aṣṭasahasrī* on *ĀMī*, 4 (pp. 50-51).

³ *Gommaṣasāra*, however, regards the potency of the material *karman* as the *bhāva-karman*—*Karmakāṇḍa*, 6. But this view is not very appealing and logical.

⁴ Cf. *doṣāvaraṇayor jīva-pudgala-pariṇāmayor anyonya-kāryakāraṇa-bhāva-jñāpanārthatvāt . . .* —*Aṣṭasahasrī*, p. 51.

⁵ Cf. *jīvasya bhāvāsravo . . . kaṣāyādiḥ . . . sa ca karma-bandhānusārato 'neka-prakāro . . . karma punar nṛpām anekaprakāram kaṣāya-viśeṣād bhāva-karmaṇa iti hetu-phalavyavasthā. parasparāśrayān na tadvyavasthe 'ti cen, na, bijāṅkuravad anāditvāt kārya-kāraṇa-bhāvasya, tatra sarveṣāṁ sampratipatteś ca*—*TSIV*, p. 447.

Now, in Jaina terminology, we can say that the Sāṅkhya-Yoga (the Vedāntin also included) admits only material *karman* and not its spiritual counterpart as well while the Buddhist admits only the spiritual counterpart and not the material *karman*. *Karmān*, in the ultimate analysis, is a link between spirit and matter, and lasts as long as the worldly existence lasts. It co-ordinates the mutual changes of the spirit and the matter associated with the spirit. In the Sāṅkhya-Yoga view, *karman* belongs exclusively to the *prakṛti* and hence it is only the *prakṛti* that is bound or emancipated. In the Buddhist view, the *karman* belongs exclusively to the consciousness and it is only the consciousness that is bound and emancipated. But the Jaina philosopher is not satisfied with this unilateral view of the worldly existence. Worldly existence means bondage of both spirit and matter, in relation to one another. Emancipation means emancipation of both spirit and matter. If the various states of passions make up the bondage of the spirit the change of the material atoms into karmic matter makes up the bondage of matter. The freedom of a soul from the passions and their effects means also the freedom of karmic matter from association with the soul. The difficulty in the Nyāya-Vaiśeṣika position has already been stated.

So far we have considered the problem only as it crops up at the most developed level of our thought. But it will be profitable to throw a historical glance at the development at this stage of our enquiry. We found that the Sāṅkhya-Yoga (the Vedāntin also included), the Nyāya-Vaiśeṣika and the Buddhist keep spirit or consciousness quite aloof from matter, while the Jaina attempts to establish concrete relation between them. It is necessary, if possible, to trace the origin of this difference between the Jaina and the non-Jaina views. For this purpose we are to travel back to hoary past of our thought, and to reconstruct, from the scanty materials that are still available, the structure of the thought of that age. Let us make an attempt.

The Vedic thinkers had a clear intuition of the unity of the multifold expressions of the universe. They saw unity in diversity. How, why, and when this intuition of unity dawned upon the Vedic mind is a problem too difficult to solve. One unitary principle, *Sat* or *Asat*, is regarded as the ground of all creation, conscious and unconscious. The conscious ego is as much an evolute of *Sat* or *Asat* as the unconscious elements. Different theories of evolution were developed on the basis of the recognition of this unitary principle which was further called *Brahman* as well as *Prakṛti*. The conception of *Sat*, *Asat*, *Brahman*, or *Prakṛti* as the ultimate ground of creation was the most important consummation of the Vedic thought. This ultimate ground is ubiquitous, subtle and unamenable to any sense-organ. It is the ground of everything and has no further ground. On the other

side, there were thinkers who believed in an infinite number of unchanging material atoms along with an infinite number of souls of variable size as constituting the contents of the universe. The conception of immutability did not appear as yet. It appeared only when the conception of eternal emancipation came in. This we shall see presently. There were yet others who believed in consciousness as only a temporary evolute of the combination of material atoms. They were the materialists. It is not possible to ascertain the chronological priority among these three. We can, of course, imagine a time when all these three flourished side by side. The materialists remained throughout as they were. There was, however, multilateral change in the other two groups which gradually gave rise to a number of others. Let us study, in brief, the history of this change and development.

Although it is not possible to ascertain when and how the ideal of eternal spiritual emancipation asserted itself, yet it is without doubt that the ideal necessitated a number of relevant changes in the thought-structure of India of prehistoric times. Rebirth and *karmān* had already asserted themselves. The nature of eternal emancipation gradually drew the attention. There was a steady demand for clarification of the issue. The upholders of one unitary principle as the ground of conscious egos had to adjust their speculations in favour of the admission of an infinite number of ubiquitous, eternal and unchanging conscious principles (*puruṣas*) side by side with the ever-evolving unitary principle of *Prakṛti* which had already been conceived as constituted of the threefold moments of luminosity (*sattva*), energy (*rajas*) and inertia (*tamas*). The other alternative to this adjustment was to reinterpret the unitary ever-evolving principle as a ubiquitous, eternal and immutable conscious principle and to reject its evolutes as false appearance. The first type of orientation gave rise to what is known as the Sāṅkhya-Yoga metaphysics, while the second reinterpretation could easily give rise to such system as the Advaita Vedānta of Śaṅkara. On the other side, the believers in material atoms and variable souls conceived a state of the soul, which is absolutely pure and eternal. Worldly existence is an association of material atoms with the souls, and emancipation is soul in its state of absolute purity and freedom from all association with matter. The soul, being of variable size and amenable to changes, is conceived as changing even in the state of emancipation. But the change in emancipation is uniform and does not mean change into different kinds of states. Such thoughts made up the foundation of the Jaina system. Originally, it seems, the soul was conceived as a *quasi*-material principle. This is apparent from such synonyms of *jīva* (soul) as *sattva*, *prāṇa* (breath) and *bhūta*. The names could well be applicable to the above-mentioned conscious egos as evolved from the *Prakṛti* as well. The affinity of these two

types of conceptions is quite obvious. There is, however, no doubt that one was developed on the background of *Prakṛti* and the other in consonance with the atomistic conception of the physical world. The Buddha constructed his metaphysics or rather his critique of metaphysics at a period when these various conceptions were fully developed. The conscious (*nāma*) and the material (*rūpa*) were conceived on the pattern of *buddhi* and *tanmātras* (subtle elements) of the Sāṅkhya-Yoga. They were kept as aloof as the soul and matter of the Jains or rather as *puruṣa* (the conscious principle) and *prakṛti* of the Sāṅkhya-Yoga. There were thinkers who accepted the immutable conscious principle of the Sāṅkhya-Yoga but transferred, perhaps for the sake of logical consistency, the function of knowing, feeling, and willing which belonged to the material evolute *buddhi*, to the conscious principle as its qualities. They further accepted the atomistic conception with important modifications. The Vaiśeṣika system seems to have originated in the hands of such thinkers. The logical school of Gautama joined the Vaiśeṣika.

This, in brief, seems to be the historical evolution of the Indian metaphysical thought. It is certainly nothing but a tentative suggestion. In the absence of indubitable records all our speculations into the genesis of philosophical and religious doctrines in the prehistoric past are bound to remain in the plane of conjectural reconstructions. But history is not so very 'fundamental' to the determination of the plausibility or validity of a philosophical conclusion. It is enough if we can show that the conclusion is not incompatible with the given data of experience and the canons of logical thought. In the absence of the latter all the conclusions and doctrines of a school will be convicted of dogmatism. History is important for the satisfaction of our psychological interest how one thought has given rise to another thought or how one school has influenced another school in its development. But the logical and philosophical validity of a doctrine can be established only by means of logical weapons which are eternal and inevitable laws of thought and as such not subject to historical evolution at any rate in respect of their logical cogency. The evolution consists in the explicit formulation of these laws which, with the growth of logical clarity, come to be expressed with progressively greater precision. But we feel that they are our own modes of thought and not imposed upon us from outside. These laws are so fundamental and so primitive and so spontaneous that they are incapable of being repudiated—although their interpretation has been different in conformity with the different philosophical predilections of thinkers.

But this historical speculation may help us to understand the reason why the Sāṅkhya-Yoga (the Vedāntin also included), the Nyāya-

Vaiśeṣika and the Buddhist had to keep spirit or consciousness quite aloof from matter, while the Jaina could conceive of the inter-influencing of the soul and the karmic matter. The conception of the immutability of soul dominated, in some form or other, the evolved systems, and was responsible for their insistence on the absolute aloofness of spirit from matter. Even the Buddhists who believed in radical momentary change could not escape from the influence of this conception, inasmuch as they do not admit as concrete a relation between the conscious and the material as do the Jainas between soul and karmic matter. The Jainas, on the other hand, were faithful to their thoroughly realistic tradition building up itself on the uncontradicted verdicts of experience. The Jaina conception of the co-operative association of spirit and matter and the postulation of the material counterpart of the spiritual states of passions owe their origin to this faithfulness to the original realistic and empirical attitude.

Now we come to the problem of relation between soul and *karman*.

II

RELATION BETWEEN SOUL AND KARMAN

The problem of relation occupies a very important place in metaphysical thinking. The Jainas, as realists, did not hesitate to accept whatever was given in uncontradicted experience, and moulded their logic in accordance with such experience. Substance and its modes (qualities also included) are given as identical as well as different in experience and as such the relation of identity-cum-difference was posited. Substance without modes or modes without substance can never be experienced. Both their identity and difference are equally given in experience. The dictum of abstract logic *viz.* 'What are different cannot be identical and what are identical cannot be different' is not accepted as universal and necessary because experience records cases where this dictum does not hold good, for instance, in the case of substance and its modes. The relation of spirit and matter is another problem. We have already referred to it on more than one occasion. The Jaina believes in concrete identity between the soul and the karmic matter in the state of bondage while the non-Jaina schools are reluctant to admit any real relation between spirit and matter and consequently have felt called upon to invent a number of devices to explain the fact of bondage. We have recorded in detail the positions of the various systems of Indian thought and their criticism from the Jaina standpoint. The karmic matter, according to the Jainas, mixes with the soul much in the same way as milk mixes

with water or fire with iron. In the state of bondage the soul is infected with a kind of susceptibility to establish relation with the non-soul. This susceptibility finds expression in the passion-states of the soul. In the ultimate analysis, this susceptibility is but a state of the soul in conjunction with matter. We have already sought to explain the problem. Next we turn to the topic of classification of *karman*.

III

CLASSIFICATION OF KARMAN

The soul in its pure state possesses a number of characteristic attributes which are obscured and distorted in the defiled state of bondage. This obscuration and distortion find expression in the imperfect existence of the soul. In the state of perfection, the soul has infiniteness of knowledge, intuition and bliss as well as freedom from delusion, delimited longevity, embodied existence, difference of status and obstruction of energy. The karmic matter obscures or obstructs these characteristics of the soul and keeps it away from its supreme state of existence. The soul, under the influence of passions (*kaṣāyas*) and possessed of *yoga* (that is, the vibrations of body, vocal organ, and mind) attracts karmic matter (*karma-pudgala*¹) which then is inseparably mixed up with the soul. The resultant state is bondage (*bandha*).² 'Even as a lamp by its temperature draws up the oil with its wick and, after drawing up, converts the oil into its body (*viz.* glow), exactly so does a soul-lamp, with the attributes of attachment and the like, attract the material aggregates by the wick of its activities and, after attracting, transforms them into *karman*.'³ The *karman*, as we have stated above, obscures as well as distorts the attributes of the soul, and is classified into eight main types. The types that obscure knowledge and intuition are respectively called knowledge-covering (*jñānāvaraṇa*) and intuition-covering (*darśanāvaraṇa*). The type of karmic matter that holds up the natural bliss and produces earthly pleasure and suffering is called feeling-producing (*vedanīya*) *karman*. The type that effects delusion, theoretical and practical, metaphysical and ethical, is deluding (*mohanīya*) *karman*. The type that breaks up the immortal continuity of existence into so many mortal fragments

¹ *Vide supra*, p. 65 for the conception of *karma-vargaṇā*.

² *TSū*, VIII. 2-3.

³ *ūṣma-guṇaḥ san dīpaḥ snehaḥ vartyā yathā samādatte ādāya śarīratayā pariṇamayati cā 'pi taṁ snehaṁ. tadvad rāgādi-guṇaḥ svayoga-vartyā 'tmadīpa ādatte skandhān ādāya tathā pariṇamayati tāṁś ca karmatayā.*

consisting of short or long spans of life is longevity-determining (*āyusṣka*) *karman*. The embodiment of the bodiless is the working of the type called body-making (*nāma*)-*karman*. What produces difference of racial, social or genealogical status in what are naturally without difference, in other words, what conditions gradations in the ungraded, is called status-determining (*gotra*) *karman*. The type that obstructs the infinite energy of the soul and causes handicaps in the enjoyment of wealth and power is called obstructive (*antarāya*) *karman*. These are the eight main types of *karman*. There are numbers of sub-types of each main type. Let us here notice them in brief without going into their details for want of philosophical interest.

There are five categories of knowledge¹ and hence there are five sub-types of the knowledge-covering *karman* that veils them.² There are nine sub-types of intuition-covering *karmans*. Of these, the first four are respectively the covers of eye-intuition (*caṣṣurdaśana*), non-eye-intuition (*acacṣurdaśana*), visual intuition (*avadhidāśana*) and pure and perfect intuition (*kevala-dāśana*). The effects of the remaining five intuition-covering *karmans* are felt respectively in sleep with easy awakening (*nidrā*),³ sleep with difficult awakening (*nidrā-nidrā*),⁴ sleep while seated or standing (*pracalā*),⁵ sleep while walking (*pracalā-pracalā*)⁶ and sleep accompanied by superhuman deeds (*styāna-grādhī* or *styānardhī*).⁷ The feeling-producing *karman* has two sub-types viz. (1) what, by its rise, causes pleasant feeling (*sadvedya* or *sātavedanīya*), and (2) what, by its rise, causes unpleasant feeling (*asādvēdyā* or *asātavedanīya*). The deluding *karman* is primarily divided into two groups: (I) what deludes the right vision (*dāśana-mohaniya*) and (II) what deludes the right conduct (*cāritra-mohaniya*). The first group has three sub-types viz. (1) what, by its rise, makes the soul lose vision of truth and see a thing as it is not (*mithyātva-vedanīya*), (2) what is a state of purity of the first sub-type (and is called *samyaktva-vedanīya*), and (3) what is a mixed state of purity-cum-impurity of the same sub-type.⁸ The second group is subdivided into two sub-groups viz. (1) whose rise is accompanied by the reign of passions (*kaṣāya-vedanīya*), and (2) whose rise is accompanied by the reign of quasi-passions (*no-kaṣāya-vedanīya*). The first sub-group has sixteen sub-types giving rise to the sixteen kinds of passions viz. anger

¹ Vide *supra*, p. 28.

² TSa, VIII. 7.

³ svāpo nidrā sukha-pratibodha-lakṣaṇā—TSaBh Tīkā, Part II, p. 134.

⁴ duḥkha-pratibodha-lakṣaṇā nidrā-nidrā—Ibid., p. 135.

⁵ ūrdhva-śayana-lakṣaṇā pracalā—Ibid.

⁶ caṅkramaṇam ācarataḥ śayanam pracalā-pracalā—Ibid.

⁷ We have not followed the derivative meaning for which see *ibid.* See also *Kṛt*, I. 12 with svopajñā Tīkā.

⁸ Ibid., pp. 137-9. See also *Kṛt*, I. 14-15.

(*krodha*), pride (*māna*), deceit (*māyā*) and greed (*lobha*)—each again being of four types *viz.* (1) what obscures the right vision and leads to 'endless' worldly existence (*anantānubandhin*), (2) what arrests even the aptitude for partial renunciation (*apratyākhyānāvaraṇa*), (3) what arrests only the aptitude for complete renunciation (*pratyākhyānāvaraṇa*), and (4) what afflicts the spiritually advanced soul only occasionally and blocks only the perfect type of conduct (*saṃjvalana*).¹ The second sub-group has nine sub-types giving rise severally to the nine kinds of *quasi-passions viz.* laughter, addiction, dissatisfaction, bewailing, fear, disgust, hankering after women, hankering after men and hankering after both the sexes. The *quasi-passions* are so called because they coexist with the passions and also are inspired by them.² The longevity-determining *karman* has four sub-types whose rise severally determines the life-span in hell, plant and animal world, human existence and celestial world. Next we come to the body-making (*nāma*)-*karman* which has a great number of sub-types accounting for various forms of embodied existence.³ Thus the rise of various *gatināman* accounts for the various forms of existence in hell, plant and animal world, human world, as well as celestial region. The *jāti-nāman* accounts for the various classes of living organisms one-sensed, two-sensed and the like. The rise of *śarīra-nāman* accounts for the creation of various bodies such as the gross (*audārika*), the subtle (*vaikriya*) and the like. In the same way various functions are allotted to the rise of the organ-building, joint-building, structure-building and such other *nāma-karmans*. We do not enumerate them for lack of relevant interest. The rise of the status-determining *karman* is responsible for high or low status of an individual.⁴ The obstructive *karman* has five sub-types *viz.* what obstructs the inclination for making gifts and charities, what obstructs the occasion of gain, what prevents the enjoy-

¹ *Ibid.*, pp. 140-1. See also *Kgī*, pp. 34-5.

The *anantānubandhin* is the most virulent type of passion. Such anger, pride, deceit and greed are respectively compared to a split in mountain rock, a mountain-column, a bamboo-knot and a lac-stain, which are so difficult to eradicate. The *apratyākhyānāvaraṇa* is a little milder. Such anger etc. are compared respectively to a soil-split, a bone-column, a ram-horn and a mud-stain, which can be affected by a little less effort. The *pratyākhyānāvaraṇa* is still milder, and such anger etc. are respectively compared to a sand-split, a wood-column, a go-mutrikā (cow's urine), and a safflower-stain. The *saṃjvalana* is still more mild and such anger etc. are respectively compared to a water-split, a straw-column, a carpenter's scratch and a turmeric stain. (*Cf. TSūBh*, VIII. 10).

² *Cf.* *kaṣāya-sahavartitvāt kaṣāya-preraṇād api*
hāsyādi-navakasyo 'ktā no-kaṣāya-kaṣāyatā.

—*TSūBh* *Ṭīkā*, Part II, p. 141.

³ *TSūBh*, VIII. 12.

⁴ *Ibid.*, VIII. 13.

ment of things that last only for the period of enjoyment, what prevents the enjoyment of things that last for some time and lastly what prevents the free expression of energy.¹ These are, in brief, the types and sub-types of *karmān*.

We have stated that karmic matter is attracted and bound due to vibrations (*yoga*) and passions (*kaṣāya*). Here it is necessary to distinguish between the functions of vibrations and passions. The length of duration (*sthiti*) and intensity of fruition (*anubhāga*)² of the bondage between the soul and the karmic matter attracted depend upon the nature of the passions of the soul.³ The stronger the passions the lengthier and intenser are the duration and fruition of the bondage. This rule, however, applies only to the bondage of inauspicious or sinful (*aśubha* or *pāpa*) *karmān*, that is, *karmān* whose fruition causes suffering. In the case of the bondage of auspicious or virtuous (*śubha* or *punya*) *karmān*, although the length of the duration varies directly as the strength of the passions, the intensity of fruition varies inversely as the strength. And this is but logical. The greater the defilement of the soul the less is its purity, and the less the purity the looser is the bondage of the auspicious *karmān*. And, therefore, the greater the defilement of the soul, the less is the intensity of the fruition of the auspicious *karmān*. In other words, the intensity of fruition of auspicious *karmān* varies inversely as the strength of the passions.⁴ As regards the relation between the length of duration and the intensity of fruition of *karmān*, in the case of the inauspicious *karmān* the intensity of fruition varies directly as the length of duration, while in the case of auspicious *karmān*⁵ the intensity of fruition varies inversely as the length of duration.⁶ There are interesting speculations about the measure of the maximum and minimum length of duration and intensity of fruition of the various *karmān*. The maximum lengths of duration are measured in years whose number is beyond

¹ *Ibid.*, VIII. 14.

² It is also called *anubhāva* or *rasa*. Cf. *Kg2*, p. 63: *anubhāgo raso 'nubhāva iti paryāyāḥ*.

³ Cf. *thūi anubhāgaṃ kaṣāyao kuṇai*.—Śivaśarmasūri's *Satakaharmagrantha*, gāthā 99. See also *Kg2*, p. 120 (*Karmagrantha V*, gāthā 96).

⁴ Cf. *kaṣāya-vṛddhāv anubhāgo 'śubha-prakṛtīnām eva vardhate śubhānām tu parihīyata eva, kaṣāya-mandatayā tu śubha-prakṛtīnām evā 'nubhāgo vardhate 'śubha-prakṛtīnām tu hīyata iti na kaṣāyam anuvartate. sthitayas tu śubhānām aśubhānām ca prakṛtīnām kaṣāya-vṛddhau niyamād vardhante, tadapacaye tv apacyanta iti—Kg2*, p. 51.

⁵ The three *śubha-karmān* viz. those leading to the plant and animal life, human life and divine life are excepted. In their case the intensity of fruition varies directly as the length of duration.

⁶ Cf. *yathā yathā śubha-prakṛtīnām sthitir vardhate tathā tathā śubhānubhāgas tatsambandhī hīyate. . aśubha-prakṛtīnām tu sthitivṛddhāv aśubha-raso 'pi tatsambandhī vardhata eva . .—Kg2*, p. 51.

ordinary conception of number. Thus, for instance, the maximum length of duration of the knowledge-covering, the intuition-covering, the feeling-producing and the obstructive *karmans* is thirty *sāgaropama-koṭi-koṭi* years, of the deluding *karman* is seventy, of the body-making and the status-determining twenty, and of longevity-determining thirty-three *sāgaropama* years.¹ The minimum lengths are measured in units of forty-eight minutes (*muhūrtas*).² As regards the measure of the intensity of fruition, the Jainas adopt a special device. The intensity of a *karman* is the depth of enjoyment or suffering with which the fruition of the *karman* is accompanied. There is infinite gradation in the depth. The intenser the fruition of an inauspicious *karman*, the deeper is the suffering. The intenser the fruition of an auspicious *karman* the deeper is the enjoyment. The infinite gradation of intensity is conceived as falling into four groups called the first degree (*eka-sthānika*), the second degree (*dvi-sthānika*), the third degree (*tri-sthānika*) and the fourth degree (*catuḥ-sthānika*) group.³ The intensity of fruition (*anubhāga*) is conceived as divisible into infinite number of indivisible parts which cannot be further divided. Each one of such indivisible parts is called 'indivisible unit' (*avibhāga-paliccheda*).⁴ Even the single atom of an aggregate of karmic matter (*karma-skandha*) possessed of the least intensity has an infinite number of such indivisible units. Let us imagine a group (*vargaṇā*) consisting of such atoms as are possessed of the least intensity. Then there is another group consisting of such atoms as are possessed of one more unit of intensity (*rasa-bhāga*).⁵ Then there is a group consisting of such atoms as are possessed of two more intensity-units, and so on up to the group which is not followed by a group consisting of atoms with the next consecutive number of units. An infinite⁶ number of 'consecutive groups' are obtained in this way. The totality of these groups is called the first intensity-class (*spardhaka*). The first group of the

¹ See *TSū*, VIII. 15-18. About the conception of *sāgaropama* see *TSūBh*, IV. 15. For the conceptions of *palyopama* and other numbers see *Karmagrantha IV*, gāthās 71-86 with Devendra's Commentary (*Kg1*, pp. 199-213).

² See *TSū*, VIII. 19-21.

³ Cf. uktaḥ saṅkleśa-viśuddhi-vaśād aśubha-śubha-prakṛtīnāṃ tīvra mandaś ca 'nubhāgaḥ, ayaṃ tv eka-dvi-tri-catuh-sthānika-bhedāc caturdhā bhavati—*Kg2*, p. 64.

⁴ Cf. kevali-prajñayā chidyamāno yaḥ parama-nikṛṣṭo 'nubhāgāṃso 'ti-sūkṣmatayā 'rdhaṃ na dadāti so 'vibhāga-paliccheda ucyate. uktaṃ ca: buddhī chijjamāno aṇubhāgaṃso na dei jo addhaṃ avibhāga-paliccheo so iha aṇubhāga-bandhammi.—*Kg2*, p. 63.

⁵ The term *rasabhāga* (unit of intensity) is used as the synonym of *avibhāga-paliccheda*.

⁶ We have already stated in Chap. II (p. 63) that there is infinite gradation of infinity, and our statements in the present context are also to be read with this conception of infinity at their back.

next intensity-class consists of such atoms as are possessed of intensity-units which are infinite times greater in number than the intensity-units of an atom of the last group of the first intensity-class. The totality of another infinite number of consecutive groups, obtained exactly as before, constitutes the second intensity-class. Similarly we get the third intensity-class. And so on. In this way we can obtain an infinite number of intensity-classes consisting of groups possessed of different consecutive numbers of intensity-units.¹ These intensity-classes are conceived as divided into four groups. The first group, called 'first degree group' (*eka-sthānika*), consists of those intensity-classes (*rasa-spardhakas*) whose groups are possessed of atoms of infinitely less intensity-units than the atoms of the groups constituting the second group, called 'second degree group' (*dvisthānika*), of intensity-classes. The 'second degree group', the 'third degree group' (*tri-sthānika*) and the 'fourth degree group' (*catuṣṭhānika*) are similarly conceived in relation to one another.² As is apparent from our description, each group consists of infinitely graded intensity-classes of varying intensity-units (*rasabhāgas*). The most virulent type of passions (*anantānubandhin*) leads to the bondage of the 'fourth degree group' of intensity-classes of all the inauspicious types of karmic matter,³ the second type of passions (*apratyākhyānāvaraṇa*) leads to the bondage of the 'third degree group' of intensity-classes and the third type of passions (*pratyākhyānāvaraṇa*) to the 'second degree group'. The fourth type of passions (*saṁjvalana*), however, leads to the bondage of the 'first degree group' of only these seventeen types of inauspicious karmic matter: the five obstructive *karmans*, the first four knowledge-covering *karmans*, the first three intuition-covering *karmans*, the *karman* that generates hankering for the male sex and the four *karmans* giving rise to the fourth type of passions (*saṁjvalana*).⁴ The reverse is the case with the bondage of the auspicious karmic matter. The third and the fourth types of passions lead to the bondage of the 'fourth degree group' of intensity-classes of the auspicious types of karmic matter. The second type of passions leads to the bondage of the 'third degree group' of intensity-classes of the

¹ Cf. *Kg2*, p. 63: tatra cai 'kaika-karma-skandhe yaḥ sarvajaghanya-rasaḥ paramāṇuḥ . . yāvad anantāni rasa-spardhakāny uttiṣṭhante.

² Cf. *aśubhānām nimbopama-vīryo ya eka-sthāniko rasas tasmād ananta-guṇa-vīryo dvi-sthānikaḥ, tato 'py ananta-guṇa-vīryas tri-sthānikaḥ, tasmād apy ananta-guṇa-vīryaś catuṣṭhānika iti parasparam supratītam evā 'nanta-guṇa-rasatvam iti . . . etat sarvaṁ Pañcasaṅgrahābhiprāyato vyākhyātam—Kg2*, p. 67.

³ We have translated *aśubha-prakṛti* as inauspicious type of karmic matter. The *aśubha-prakṛtis* are those *karmans* whose nature it is to produce painful fruition.

⁴ *Karmagrantha V*, gāthā 64 (*Kg2*, pp. 64-5).

auspicious *karmans*. The first type of passions (*anantānubandhin*) leads to the bondage of the 'second degree group' of the auspicious *karmans*, there being no bondage of the 'first degree group' of intensity-classes in the case of the bondage of the auspicious *karmans*.¹ The greater the impurity of the soul, the less intense is the bondage of the auspicious *karmans*. We have elaborated the point beforehand. These details about the bondage of intensity (*anubhāga-bandha*) are essential for the understanding of the Jaina doctrine of *karman*. This much do we state about the function of the passions in the bondage of karmic matter. Now let us state something about the function of the activity or vibrations (*yoga*) of the soul.

The space occupied by souls is densely filled up with karmic matter, and there is incessant influx (*āsrava*), from all sides, of it into the souls which are ever involved in activity (*yoga*). The influx is not stopped for a single moment till the soul is completely freed from all activity. The volume of the karmic matter attracted varies directly as the measure of the activity of the soul. In other words, the more the activity or vibrations of the soul the greater is the influx of matter attracted. The bondage with reference to the volume of matter attracted and the space of the soul occupied by it is called space-bondage (*pradeśa-bandha*).² The one function of activity, therefore, is to condition space-bondage. The other function that is attributed to activity is type-bondage (*prakṛti-bandha*), that is, determination of the nature and type of the bondage such as knowledge-covering, intuition-covering and others. Of course, the nature of the activity itself of the soul is determined by the passions and their various effects such as the predispositions created by them, and consequently, in the ultimate analysis, the determination of the nature and type of the bondage depends upon the passions and none else, yet because of the apparent concomitance in agreement and in difference of type-bondage exclusively with the activity (*yoga*), it is held that activity (*yoga*) is the condition of type-bondage as well.³ Although the

¹ See *Kg2*, p. 65.

² Cf. karma-pudgalānām eva yad grahaṇam sthiti-rasanirapekṣa-dalika-saṅkhyā-prādhānyenai 'va karoti sa pradeśa-bandhaḥ. uktaṁ ca :
 ṭhii-bandho dalassa ṭhii paesa-bandho paesa-gaḥaṇam jaṁ.

—(*Pañcasaṅgraha*, gāthā 432)—*Kg1*, pp. 4-5.

The term *pradeśa* is explained by Devendrasūri as: prakṛtāḥ pudgalāstikāya-deśāḥ pradeśāḥ, karma-vargaṇāntaḥ-pātināḥ karma-skandhāḥ—(*Kg2*, p. 121).

³ *jogā payaḍi-paesam*—*Karmagrantha V*, gāthā 96. Devendrasūri explains this as . . . yogo vīryam śaktir utsāhaḥ parākrama iti paryāyāḥ, tasmād yogāt prakaraṇam prakṛtiḥ, karmaṇām jñānāvaraṇādi-svabhāvaḥ prakṛtāḥ pudgalāstikāya-deśāḥ pradeśāḥ, karmavargaṇāntaḥ-pātināḥ karma-skandhāḥ, prakṛtayaś ca pradeśāś ca prakṛti-pradeśam samāhāro dvandvaḥ. tad jīvaḥ karoti 'ti śeṣaḥ, prakṛti-pradeśa-bandhayor yogo hetur ity arthaḥ—*Kg2*, p. 121.

totality of perversity (*mithyātva*), non-renunciation (*avirati*), passions (*kaṣāya*) and activity (*yoga*) is generally held to be the condition of bondage, yet even in the absence of the first three, the type-bondage and the space-bondage of the feeling-producing (*vedanīya*) *karman* are found to occur simply due to activity in such stages of spiritual development as are accompanied by complete subsidence of the deluding (*mohanīya*) *karman*. In the absence of activity, however, no kind of bondage can take place. And hence it is held that the activity alone is the condition of type-bondage and space-bondage.¹

Of the eight main types of *karman*, the four *viz.* the knowledge-covering, the intuition-covering, the deluding and the obstructive are obscuring (*ghātin*), and the remaining four are non-obscuring (*aghātin*). Of the obscuring types, again, some are 'completely obscuring' (*sarva-ghātin*) and others are 'partially obscuring' (*deśa-ghātin*). A brief description of the nature of the obscuring and the non-obscuring categories of *karman* is very essential for the understanding of the states and processes of *karman*, the topic which we shall take up in the next section.

The innate qualities of the soul are crippled and distorted by the obscuring *karman*. Love of truth (*samyaktva*)² is the innate characteristic of the soul. But it remains fully obscured by the perversity-*karman* (*mithyātva*). Omniscience also is natural to a soul. But this also remains completely obscured by the *karman* that covers the pure and perfect knowledge (*kevala-jñāna*). The full intuition of the truth remains obscured by the *karman* that covers the pure and perfect intuition (*kevala-darśana*). The five 'sleeps' also cover the intuition of objects. The first three types of passions³ (numbering twelve) also obscure their objects completely. These twenty sub-types are 'completely obscuring', that is, they obscure in full their respective objects. But this does not mean that there is absolute non-existence of all love of truth (*śraddhāna*), knowledge (*jñāna*), intuition (*darśana*) and 'abstention from harmful acts' (*virati*). If that were the case, the soul would lose its soulness. If the soul were bereft of all these characteristics, there would be nothing left to distinguish the soul from the non-soul. The soul must needs have at least an infinitesimal

¹ Cf. *yadyapi Śaḍaṣṭika-śāstre mithyātvā-virati-kaṣāya-yogāḥ sāmānyena karmaṇo bandha-hetava uktās tathāpy ādya-kāraṇatrayābhāve 'py upaśānta-mohādi-guṇasthānakeṣu kevalayoga-sadbhāve vedanīya-lakṣaṇā prakṛtis tat-pradeśāś ca badhyante, ayogyavasthāyām tu yogābhāve na badhyanta ity anvaya-vyatirekābhyām jñāyate prakṛti-pradeśa-bandhayor yoga eva pradhānaṁ kāraṇam*—*Kg2*, p. 121.

² *tattva-ruciḥ samyaktvam*—*TSūBh* Tīkā, II. 3.

³ They are *anantānubandhin*, *apratyākhyānāvaraṇa* and *pratyākhyānāvaraṇa* types of anger, pride, deceit and greed.

fragment of the pure and perfect knowledge ever uncovered.¹ Even as a cloud, however dense and dark, cannot completely cover the lustre of the sun or the moon, exactly so the *karman* covering the pure and perfect knowledge cannot cover the whole knowledge of the soul, because that would mean the conversion of the spirit into matter.² The remainder knowledge is variously covered by the other four sub-types of knowledge-covering *karman*. But a ray of knowledge still remains uncovered even in the lowest form of existence called *nigoda*-state where the soul's physical organism is the least developed.³ The function of the *karman* covering pure and perfect knowledge is to cover the wholeness or fullness of knowledge while the function of the other four sub-types of the knowledge-covering *karman* is to effect privation of the remainder knowledge. Pure and perfect knowledge is never possible when the *karman* covering it is in the rise, while the other types of knowledge are possible even when there is the affecting rise (*vipākodaya*) of the *karmans* covering them. It is in view of this fact that the *karman* covering pure and perfect knowledge is regarded as 'completely obscuring' (*sarva-ghātin*) while the other sub-types of the knowledge-covering *karman* are considered only as 'partially obscuring' (*deśaghātin*). Similar is the case of the *karman* covering pure and perfect intuition and its relation with the other three sub-types⁴ of the intuition-covering *karman*. The five 'sleeps' are also 'completely obscuring' in the sense that they cover the perception of things, and not in the sense that they cover perception itself. There is of course some sort of consciousness even in the state of sound sleep. The example of dark and dense cloud applies equally well in the case

¹ Cf. *iha kevala-jñānāvaraṇasya svāvāryaḥ kevala-jñāna-lakṣaṇo guṇaḥ, sa ca yadyapi sarvātmanā 'vriyate tathāpi sarvajīvanām kevala-jñānasyā 'nanta-bhāgo 'nāvṛta evā 'vatiṣṭhate, tadāvaraṇe tasya sāmāthyābhāvāt. yad āhuḥ śrī-Devardhivācakavarāḥ: savva-jīvanām pi ya ṇaṃ akkharassa aṇantabhāgo niccugghāḍio ciṭṭhai (Nandisūtra)—Kg2, p. 12.*

² Cf. *yathā 'tibahale jalada-paṭale samunnate bahutarāyā āvṛtatvāt sarvā 'pi sūrya-candramasoḥ prabhā 'nenā 'vṛte 'ti vacana-racanā pravartate, atha cā 'dyāpi kācīt tatprabhā prasaratī—'sutṭhu vi meha-samudae hoi pahā canda-sūrāṇaṃ' (Nandisūtra)—iti vacanād anubhava-siddhatvāc ca, tathā 'trāpi prabala-kevalajñānāvaraṇāvṛtasyā 'pi kevalajñānasyā 'nantabhāgo 'nāvṛta evā 'ste. yadi punas tam apy āvṛṇyāt tadā jīvo 'jīvatvam eva prāpnuyāt. yad uktam Nandyadhyāyane: jai puṇa so vi āvarijjā tā ṇaṃ jīvo ajīvattaṇaṃ pavijjā—Kg2, p. 12.*

³ Cf. *so 'pi cā 'vaśiṣṭo 'nantabhāgo jaladharā-'nāvṛta-dinakara-kara-prasara iva kaṭa-kuṭyādibhir mati-śrutā-'vadhi-manahpariyāya-jñānāvaraṇair āvriyate, tathāpi kācīd nigodāvasthāyām api jñāna-mātrā 'vatiṣṭhate—Kg2, p. 12.*

⁴ The three sub-types are: *cakṣur-darśanāvaraṇa*, *acakṣur-darśanāvaraṇa* and *avadhī-darśanāvaraṇa*.

of 'sleeps' as well.¹ The first three types of passions also completely obscure respectively the predilection for truth (*samyaktva*), the capacity for partial renunciation (*deśavirati-cāritra*), and the capacity for full renunciation (*sarvavirati-cāritra*). But the fact of the abstinence from unwholesome food and the like observed even at the time of the rise of the most virulent type of passions is to be explained on the analogy of the existence of the lustre of the sun and the moon even on the rise of dark and dense clouds.² The predilection for the untruth (*mithyātva*) completely obscures the love of truth (*samyaktva*). But still the love and capacity for the ascertainment of the truth about ordinary things of practical utility remains unobscured, and this also is to be explained on the analogy of clouds.³ The idea behind the admission of the remainder of the fundamental qualities of the soul even in the most undeveloped stage of existence is to bring home the undeniable fact of the existence of the rudiments of love of truth, knowledge of truth, and spiritual striving which when cultivated lead the soul to the ultimate goal. The absolutely non-existent can never come into existence. The soul cannot be imagined to have absolutely lost all these characteristics. It can never lose itself. This has to be accepted by all those who believe in final emancipation. The Jainas insisted on this from the very inception of their thought. This is clear from such statement of the *Nandī Sūtra* as 'The infinitesimal part of the pure and perfect knowledge ever remains, as a rule, uncovered in any form of existence of the soul'⁴ which is, beyond doubt, as old as the Jaina thought.

Now we come to the types of 'partially obscuring' (*deśaghātin*) *karmans*, which are totally twenty-five viz. the remaining four sub-types of the knowledge-covering *karman*, the three sub-types⁵ of intuition-covering *karman*, the fourth type of the four passions, the nine *quasi*-passions, and the five sub-types of the obstructive *karman*.

¹ Cf. nidrā-pañcakam api sarvaṃ vastvavabodham āvṛpoti 'ti sarva-ghāti, yat punaḥ svāpāvasthāyām api kiñcit cetayati tatra dhārādhara-nidarśanaṃ vācyam—*Kg2*, p. 12.

² Cf. tathā 'nantānubandhino 'pratyākhyānāvaraṇāḥ pratyākhyānāvaraṇāś ca pratyekaṃ catvāro yathākramaṃ samyaktvaṃ deśavirati-cāritraṃ sarvavirati-cāritraṃ ca sarvaṃ eva ghnanti 'ti sarva-ghātino dvādaśā 'pi kaṣāyāḥ, yat punaḥ teṣāṃ prabalodaye 'py ayogyāhāra-viramaṇaṃ upalabhyate tatra vārivāha-dṛṣṭānto vācyah—*Kg2*, p. 13.

³ Cf. tathā mithyātvaṃ tu jina-praṇīta-tattva-śraddhānarūpa-samyaktvaṃ sarvaṃ api hanti 'ti sarva-ghāti, yat tu tasya prabalodaye 'pi manuṣya-paśvādivastu-śraddhānaṃ tad api jaladharodāharaṇād avaseyam—*Kg2*, p. 13.

⁴ savva-jivāṇaṃ pi ya ṇaṃ akkharassa aṇantatamo bhāgo niccugghāḍio citṭhai—*NSū*, 42.

⁵ They are cakṣurdarśanāvaraṇa, acakṣurdarśanāvaraṇa and avadhidarśanāvaraṇa.

The four sub-types of the knowledge-covering *karman* are 'partially obscuring' because they obscure only that part of the knowledge which is left uncovered by the *karman* that covers the pure and perfect knowledge.¹ The three sub-types of the intuition-covering *karman* also do the same with reference to the part left uncovered by the *karman* covering pure and perfect intuition. The fourth type of the four passions and the nine *quasi*-passions obscure only a part of the good conduct already attained, and so are 'partially obscuring'.² The five sub-types of the obstructive *karman* also are 'partially obscuring'. One is not competent to accept and possess all the contents of the universe. One can at best have the contents of a particular small part (*deśa*) of the vast space, and so the obstructive *karman* whose function is it to obstruct the use and enjoyment of them is 'partially obscuring'.³ The *karman* obstructing the free expression of energy (*vīryāntarāya*) also is 'partially obscuring' inasmuch as it does not obscure the whole energy of the soul.⁴ The least developed organisms (*nigodas*) too have the requisite energy for the processes of metabolism and movement to different births due to the subsidence-cum-destruction (*kṣayopasaṃa*) of the energy-obstructing *karman*, even though there is the full rise of the *karman* in their case.⁵ In brief, those types of *karman* whose subsidence-cum-destruction is possible even when they have affecting rise (*vipākodaya*) are 'partially obscuring'. This characteristic of the types of the 'partially obscuring' *karman* can be clearly understood from what we have already stated. We do not elaborate the point any further in view of the limited scope of the topic in our enquiry.⁶

We now come to the types of the non-obscuring (*aghātīn*) *karman*, which comprise all the sub-types of the four main types of *karman*

¹ *mati-jñānāvaraṇādi-catuṣkaṃ kevala-jñānāvaraṇā-nāvṛtaṃ jñāna-deśaṃ hantī 'ti deśaghātī 'dam ucyate—Kgz, p. 13.*

² *Cf. tathā saṃjvalanā nava no-kaṣāyās ca labdhasya cāritrasya deśaṃ eva ghnantī 'ti deśaghātīnaḥ—Ibid.*

³ *Cf. dānāntarāyādīni pañca antarāyāṇy api deśa-ghātīny eva. tathā hi dāna-lābha-bhogo-pabhogānāṃ tāvad grahaṇa-dhāraṇayogyāny eva dravyāṇi viśayaḥ, tāni ca samasta-pudgalāstikāyasyā 'nanta-bhāga-rūpe deśa eva vartante, ato yadudayāt tāni pudgalāstikāya-deśa-vartīni dravyāṇi yad dātum labdhum bhoktum upabhoktum ca na śaknoti tāni dāna-lābha-bhogo-pabhogāntarāyāṇi tāvad deśa-ghātīny eva—Ibid.*

⁴ *vīryāntarāyam api deśaghātī eva, sarvavīryaṃ na ghātayati 'ti kṛtvā—Ibid.*

⁵ *sūkṣma-nigodasya vīryāntarāya-karmaṇo 'bhyudaye vartamānasyā 'py āhārapariṇamana-karmadalikagrahaṇa-gatyantaragamanādi-viśaya etāvaṃ vīryāntarāya-karma-kṣayopasaṃa vidyate . . . —Ibid.*

⁶ For elaborate discussion of the problem see Yaśovijaya's commentary on *Karmaprahṛti* (Bandhana-karaṇa, pp. 13-14).

viz. the feeling-producing, the body-making, the status-determining and the longevity-forming. These types do not obscure any fundamental quality of the soul. They only appear like the obscuring (*ghātin*) types when enjoyed along with them.¹

The types of *karman* are also classified as 'virtuous types' and 'sinful types', also known as 'auspicious types' and 'inauspicious types'. We have already noticed this.² As we have stated above, those types whose fruition leads to enjoyment of pleasure are virtuous or auspicious, and those whose fruition leads to suffering are sinful or inauspicious. Now, as the nature of the fruition of the bondage is determined by the nature of the activities of the soul, which may be virtuous as well as sinful, the nature of the karmic types also depends upon the nature of the activities that lead to their bondage. The infinitefold activities of the soul lead to the infinitefold bondage which, for the sake of systematic treatment, is classified in various ways. The classification into 'virtuous' and 'sinful' is only one such way. The Jainas, like others, regard the five moral virtues of non-injury (*ahiṃsā*), truth (*satya*) etc. as the norm for the ascertainment of the nature of the activities. The perfect state, however, is realized on the cessation of all activities. The virtuous and moral activities are as much to be avoided as the sinful ones. Of course, the virtuous and moral activities lead to the bondage of the auspicious types of *karman* while the sinful ones lead to the bondage of the inauspicious types. But nevertheless they are on the same footing with reference to the *summum bonum* which is cessation of all activities. The activities are threefold inasmuch as they can belong to the body or the organ of speech or the mind. They are technically known as *yoga* which is also called *āsrava* (inflow), being the cause of the inflow of karmic matter into the soul.³

In order to complete the enquiry of this section, it is necessary to record some similar speculations on the scheme of classification and other relevant topics as found in the other schools of Indian thought. The Jaina thought was not an isolated movement and as such could not but influence and be influenced by the speculations of the other schools. Of course, it is not possible to accurately apportion the mutual influence. But nevertheless our foregoing study has clearly shown how the different schools influenced each other and helped the

¹ Cf. *etāḥ prakṛtayo 'ghātinyāḥ, na kañcana jñānādi-guṇaṁ ghātayanti 'ti kṛtvā, kevalaṁ sarvadeśa-ghātinībhiḥ saha vedyamānās tatsadṛśyo 'nubhūyante* —*Kgz.* p. 14.

² *Vide supra*, p. 235.

³ *TSū.* VI. 1-2. See also the *sūtras* that follow for the detailed statements about the conditions of the inflow of sinful and virtuous types of *karman*.

development of a superstructure unparalleled perhaps in the whole history of human thought. Let us come to our topic proper.

Let us begin with the Yoga school. The term 'accumulated traces of actions' (*karmāśaya*) of this school corresponds to the term *karman* of the Jainas. The merits and demerits constitute the traces. These traces fructify either into enjoyment or into suffering. The traces fructifying into enjoyment are the merits, and the traces fructifying into suffering are the demerits. The passions of lust, greed, delusion and anger produce those traces.¹ The traces can fructify either in this very life or in the life to come hereafter.² The traces of merit which are produced by virtuous deeds without the least hankering for their results generate traces which produce their wholesome effect in this very life. Similarly the sinful deeds of intense cruelty also can generate traces producing their baneful effect in the same life. The virtuous deeds done with absolute non-attachment generate traces ending in emancipation. Deeds done under the influence of attachment and hatred generate traces which fructify in various births into various effects. The accumulated traces of actions (*karmāśaya*) thus are classified into (1) those that are produced by virtuous or moral deeds (*puṇya-karmāśaya*), and (2) those that are produced by sinful or immoral deeds (*pāpa-karmāśaya*)—each of which, again, is subdivided into (1) those that produce their effect in this very life (*dr̥ṣṭajanma-vedanīya*) and (2) those that produce their effect in some life to come hereafter (*adr̥ṣṭajanma-vedanīya*). It can be said that, in the Jaina system, the *karmans* whose bondage and fruition, on account of the termination of the period of non-fruition (*abādhākāla*), occur in this very life correspond to those which produce their effects in this very life (*dr̥ṣṭajanma-vedanīya*), while those whose period of non-fruition terminates in the future births correspond to those which produce their effects in some life to come hereafter (*adr̥ṣṭajanma-vedanīya*). The various processes of the *karman* work jointly and produce manifold effects that determine the nature of the soul during its worldly career. The Yoga and the Jaina systems, as the other Indian systems, are unanimous in this respect. Their metaphysical differences about *karman* we have already discussed. We shall here state the peculiarity of the Yoga conception as regards the classification of *karman* and compare it with the Jaina conception.

The Yoga classifies *karman* (accumulated traces) into fourfold categories which are based on the consideration of the nature of the activity that produces it.³ Thus the cruel activities of an individual

¹ Cf. *tatra puṇyāpuṇya-karmāśayaḥ kāma-lobha-moha-krodha-prasavaḥ—Bhāṣya, YD, II. 12.*

² *sa dr̥ṣṭajanma-vedanīyaś cā 'dr̥ṣṭajanma-vedanīyaś ca—Ibid.*

³ See *YD, IV. 7* with *Bhāṣya*.

under the sway of passions generate traces which fall in the category called 'dark'.¹ The cruel-cum-merciful activities generate traces which fall in the category called 'dark-cum-white'.² The category called 'white' is constituted by traces generated by such moral activities as penances, study of the scriptures, and meditation.³ The fourth category called 'neither white nor dark' is constituted by traces generated by such activities as are neither inspired by egoism nor performed with any worldly purpose in view. Only the ascetics who have renounced everything and have removed all their passions are possessed of this category of traces.⁴ The first three categories of traces lead to the worldly life which consists in various births (*jāti*) such as the human, the sub-human, and the divine, different spans of life (*āyus*), and enjoyment and suffering (*bhoga*). The nature of the accumulated desires (*vāsanās*) awakened are in accordance with the nature of the career of the individual. The accumulated traces work together and determine the nature of the worldly career of an individual. The awakening of the accumulated desires strictly follows the nature of the worldly career. Thus if the accumulated traces led to the human life, the accumulated desires of the human life would be awakened.⁵ The fourth category of traces lead to emancipation. The white (*śukla*) and the dark (*kṛṣṇa*) categories can respectively be compared with the moral (*puṇya*) and immoral (*pāpa*) or auspicious (*śubha*) and inauspicious (*aśubha*) categories of the Jainas. The conception of 'neither white nor dark' category can be compared with the Jaina conception of the *karman* of the ascetics who are completely free from passions and desires. This Yoga classification corresponds to the Jaina classification of the inflow (*āsrava*) of karmic matter into auspicious and inauspicious categories.

There is yet another mode of classification of *karman* according to the nature of the fruition. The various traces, informed with passions and accumulated during a lifetime, work together and determine the nature of the next life. This working or fruition of the traces express itself in a number of forms. These forms are given as three: (1) various kinds of births such as the human, the sub-human and the

¹ *kṛṣṇā durātmanām—Ibid.*

² *śukla-kṛṣṇā bahiḥ-sādhana-sādhyā, tatra para-piḍānugraha-dvāreṇa karmā-śayapracayaḥ—Ibid.*

³ *śuklā tapaḥ-svādhyāya-dhyānavatām, sā hi kevale manasy āyatatvād abahiḥ-sādhanaādhinā na parān piḍayitvā bhavati—Ibid.*

⁴ *aśuklā-kṛṣṇā samnyāsinām kṣīpa-kleśānām carama-dehānām iti tatrā 'śuklām yogina eva phalasamnyāsāt, akṛṣṇām cā 'nupādānāt, itareṣāṃ tu bhūtānām pūrvam eva trividham iti—Ibid.*

⁵ *Cf. tatas tadvipākānugūṇānām evā 'bhivyaktir vāsanānām—YD, IV. 8. See also Bhāṣya.*

divine, (2) different spans of life, (3) various enjoyments and sufferings of life.¹ These three roughly correspond to the working or fruition of the *gatināma*²-*karman* (which is a sub-type of the body-making *karman*), the longevity-determining *karman*, and the feeling-producing *karman* of the Jainas. It can be noticed that in this Yoga classification, the workings of the non-obscuring *karmans* of the Jainas have been enumerated. The nescience (*avidyā*) of the Yoga can be compared with the belief-deluding (*darśana-moha*) *karman* of the Jainas, and the other four afflictions³ of the Yoga can be compared with the character-deluding (*cāritra-moha*) *karman* of the Jainas. The cover on the faculty of illumination or discrimination⁴ of the Yoga can be compared with the knowledge-covering and intuition-covering *karmans* of the Jainas. The nine obstructions⁵ of the Yoga correspond roughly to the energy-obstructing (*vīryāntarāya*) *karman* of the Jainas. The similarities point to the intimate association of the Yoga and the Jaina system in matters of ethical interest.

The Sāṅkhya, the Nyāya-Vaiśeṣika and the Vedānta did not develop separate conceptions on these subjects and so do not need any comparative study. We next come to the Buddhist conceptions. Although there is very little similarity between the Buddhist and the Jaina conceptions of *karman*, yet we state the Buddhist view in order to complete our survey of the conceptions of *karman* in the various systems that developed side by side. Moreover, there is much affinity between the Buddhist and the Yoga system, and our study will not be futile if we can show the fact. Before stating the Buddhist classification of the types of *karman*, it is necessary that we should understand the Buddhist conception of consciousness and its different planes as well as the various planes of life that the consciousness can attain to. We shall therefore at the outset describe in brief the nature of consciousness, the different planes of consciousness, and the various planes of life. And finally we shall state the Buddhist way of classification of *karman* according to different principles and the points of its similarity with the Yoga conception.⁶

The Buddhists believe in consciousness as a complex of a number of psychic factors which determine the nature of the consciousness and are nothing but forces created by the tendencies of greed (*lobha*),

¹ *sati mūle tadvipāko jāty-āyur-bhogāḥ*—YD, II. 13.

² *Vide supra*, p. 234.

³ For the enumeration of the five afflictions *vide supra*, p. 89.

⁴ *prakāśāvaraṇa* or *viveka-jñāna-varaṇīya-karman*—YD, II. 52 and *Bhāṣya*.

⁵ *antarāyāḥ*—YD, I. 30.

⁶ The enquiry that follows is based on the *Abhidhammatthasaṅgaha* of Anuruddhācārya. I have utilized profusely *The Abhidhamma Philosophy* by Rev. J. Kashyap, M.A.

hatred (*dosa*) and delusion (*moha*) and their opposites viz. self-sacrificingness (*alobha*), good will (*adosa*) and insight (*amoha*). The worldly existence is rooted in these tendencies. The consciousness is an integration of the threefold process of knowing (*saññā*), feeling (*vedanā*) and willing (*cetanā*) and is classified into three categories viz. good (*sobhana*), bad (*akusala*) and neutral (*avyākata*). The good consciousness *quā* willing is called moral (*kusala*). The moral consciousness is accompanied by the good tendencies of self-sacrificingness, good will and insight. The good consciousness *quā* passive states of knowing and feeling and as determined by the past good tendencies is called the resultant (*vipāka*) consciousness. The consciousness of an *arhat*, though active, does not produce any resultant and so is called *kiriya* (barren and inoperative). Thus we can distinguish these three subclasses of the category of good consciousness: (1) moral (*kusala*), (2) resultant (*vipāka*), and (3) barren and inoperative (*kiriya*). Ethically considered, the resultant and the *kiriya*-consciousness are non-moral (*avyākata*) inasmuch as the former, being passive, is devoid of any active willing which is the essential condition of moralness while the latter, though active, yet, being free from the will to live, does not produce any resultant which also is an essential condition of moralness. The bad consciousness is that which is accompanied by any of the three bad tendencies viz. greed, hatred and delusion. Ethically, such consciousness is immoral (*akusala*). The resultant of the immoral consciousness, however, is not immoral, but non-moral, inasmuch as it is passive and devoid of any willing which is an essential factor of the moral aspect of consciousness. The third, that is, the neutral category of consciousness is that which is not accompanied by any of the good or bad tendencies. It is, therefore, neither moral (*kusala*) nor immoral (*akusala*), but is non-moral (*avyākata*). It is also called conditionless (*ahetuka*) being devoid of all the six conditioning tendencies of greed, hatred and delusion and their opposites. All active (*javana*) consciousness, that is, consciousness *quā* willing is determined by condition (*sahetuka*). But the innocent smile (*hasit-uppāda citta*) of the *arhat* is an exception. It is active yet not determined by any condition (*ahetuka*). The *arhat* is absolutely free from the will to live, yet he has immense compassion for all and actively wills the well-being of one and all. The immaculate smile is the index of the actively compassionate consciousness. Such consciousness, however, is not moral, but is non-moral (*avyākata*) being devoid of any end in view. And being incapable of producing resultant, it is *kiriya* (inoperative and barren). A consciousness *quā* knowing and feeling is the resultant of past actions, good and bad, and is neither moral nor immoral. It is only the consciousness *quā* willing that is moral or immoral. When such consciousness is accompanied by the

good tendencies, it is moral, and when it is accompanied by bad tendencies it is immoral.

The Buddhists further distinguish three planes of consciousness viz. (1) the plane of weak consciousness (*paritta bhūmi*), (2) the plane of higher grade of consciousness (*mahaggata bhūmi*), (3) the supra-mundane plane (*lokuttara bhūmi*). The consciousness that is weak and fickle, wavering and unsteady, and roams in the world of desires (*kāmāvacara*) belongs to the first plane. Such consciousness cannot realize emancipation (*nibbāna*). Spiritual progress begins only with the training and practice of the mind in exercise of self-mastery and steadfast meditation. Such practice is called *yoga* and the practitioner is called *yogāvacara*. The practitioner begins by meditating upon a suitable object which is associated with the idea of form. Gradually the consciousness becomes capable of the different stages of ecstasy (*jhāna*) in which it becomes perfectly concentrated on its object. Such consciousness is called the ecstasy-consciousness of the form (*rūpāvacara citta*). The practitioner (*yogāvacara*), intending to rise higher, gives up all ideas of forms also, and attains an ecstatic state where he meditates upon such formless objects as infinity of space (*anantākāsa*), infinity of consciousness (*ananta-viññāṇa*), nothingness (*ākāñcāñña*) and a state wherein the cognition is so very subtle that it cannot be said whether it is or is not (*neva saññā nāsaññā*). Such consciousness is called the ecstasy-consciousness of the formless (*arūpāvacara citta*). These two types of ecstasy-consciousness constitute the second plane called the higher grade of consciousness (*mahaggata bhūmi*). The consciousness in this plane, however, is not free from fall in spite of its high steadfastness and power of deep concentration. It can be amenable to the bad tendencies when it returns to the normal state after the ecstasy. One is required to meditate upon the impermanent (*anicca*), miserable (*dukkha*), and substanceless (*anattā*) nature of all existence before one can be capable of the ecstatic meditation upon desirelessness (*nibbāna*). Once the truth of impermanence, misery, and substancelessness is grasped and realized, the consciousness is capable of meditation upon desirelessness (*nibbāna*). It then destroys the first three of the ten fetters¹ and attains the first stage of the highest plane of consciousness called the supra-mundane plane (*lokuttara bhūmi*). The consciousness at this stage is called *sotāpanna*, that is, one which has come in the stream leading to emancipation (*nibbāna*). It is now sure to become *arhat* within the course of seven births. When the consciousness succeeds in *weakening* the next two

¹ The ten fetters are (1) ignorance of identity, (2) doubt, (3) wrong belief that external rituals lead to purity, (4) sensual desire, (5) ill will, (6) attraction for rūpa-existence, (7) attraction for arūpa-existence, (8) conceit, (9) distraction, and (10) nescience.

fetters of sensual desire and ill will, it attains to the second stage of the supra-mundane plane and is called *sakadāgāmin* (once-returner). After this it is born only once in this world and attains emancipation (*nibbāna*). When the consciousness succeeds in *totally uprooting* these two fetters, it attains to the third stage of the supra-mundane plane, and is called *anāgāmin* or one who is sure to obtain emancipation (*nibbāna*) in that very life. When it destroys the remaining five fetters as well, it becomes an *arhat* and fully realizes the *summum bonum* (*nibbāna*).

As regards the planes of life, the Buddhists distinguish four such planes *viz.* (1) the plane of misery (*apāya-bhūmi*), (2) the better plane of the world of desires (*kāmasugati-bhūmi*), (3) the plane of the form (*rūpāvacara-bhūmi*), and (4) the plane of the formless (*arūpāvacara-bhūmi*). There are again various subclasses in each plane. Thus the plane of misery has four subclasses *viz.* (1) hell, (2) animal kingdom, (3) the world of ghosts, and (4) the host of demons; the better plane of the world of desires has seven subclasses *viz.* (1) men, (2) the *cātummahārājika* gods, (3) the *tāvātimsa* gods, etc. These eleven subclasses constitute what is called the *kāmāvacara-bhūmi* or the plane of beings whose consciousness is restless under the influence of diverse worldly desires. The third plane of life, *rūpāvacara-bhūmi*, has sixteen grades which are distributed among the four stages of ecstatic concentration (*jhāna*) that are possible in the plane. The fourth plane of life, *arūpāvacara-bhūmi*, has four grades *viz.* (1) the sphere of the conception of infinite space, (2) the sphere of the conception of infinite consciousness, (3) the sphere of the conception of nothingness, and (4) the sphere of the subtlest consciousness. The consciousness is reborn in the various planes of life in accordance with its resultant state of existence at the time of death. Thus the type of consciousness—which is not rooted in the tendencies (*ahetuka*), is the resultant of immoral actions (*akusalavipāka*), is accompanied by indifference (*upekkhā-sahagata*), and is an investigating consciousness (*santīraṇa*)—connects this life, at the time of death, to a life in the plane of misery; the type of consciousness—which is not rooted in the tendencies (*ahetuka*), is the resultant of moral actions (*kusalavipāka*), is accompanied by indifference (*upekkhā-sahagata*) and is an investigating consciousness—connects this life, at the time of death, to the life of one born blind (or dumb or idiot) or to that of a demon living on earth; the eight types of *mahāvīpāka* consciousness function as only the condition of birth in the better plane of the world of desires; the resultant consciousness of the first stage of ecstatic concentration conditions birth in the plane of the first stage of concentration (i.e. *brahmaloka*); and so on. The same consciousness that determines birth (*paṭisandhi*) in a particular plane of life determines continuation of life (*bhavaṅga*) in

the same plane as well as the passing away (*cuti*) from the same after the due period. The consciousness of different planes has different life-terms. The higher the plane of life, the longer is the life-term.

With this background in mind let us study the Buddhist way of classification of *karman*. The Buddhist substitute for a permanent soul is an everchanging consciousness which, as we have seen, is an integration of a number of psychic factors. The consciousness *quā* willing is determined by various psychic factors, moral and immoral. The passive consciousness, that is, consciousness *quā* knowing and feeling is the resultant of past actions, good and bad. It is non-moral. The nature of the resultant consciousness at the time of death determines the plane of life it enters in the next birth. This conception compares favourably with the Yoga conception of all the accumulated traces of past actions working together and determining the nature of the next life. The Buddhists classify these past actions (*karman*) in four ways based on four different principles. Thus these are the types of *karman* according to the functions they perform: (1) *karman* which conditions birth after death (*janaka*), (2) *karman* which sustains (*upatthambhaka*) other *karman* but does not itself cause rebirth, (3) *karman* which thwarts (*upapīḷaka*) and thus weakens other *karman*, and (4) *karman* which overpowers (*upaghātaka*) the other weak *karman* and produces its own effect. The following are the types of *karman* according to the priority of the fruition (*pākadānapariyāyena*): (1) *karman* which is very serious (*guruḷa*) such as the killing of one's own mother, (2) *karman* which is done just before death (*āsanna*), (3) *karman* which is repeatedly done (*āciṇṇa*), and (4) *karman* which is of a light kind (*kaṭattākamma*). Of these types, the succeeding type fructifies only in the absence of the preceding one. The reason is quite obvious. The strength of the *karman* determines the priority of its fruition. The following classification is according to the time of fruition: (1) *karman* which gives its effects in this very life (*ditṭhadhammavedanīya*), (2) *karman* which gives its effect in the next life (*upapajjavedanīya*), (3) *karman* which gives its effect in some life after this (*aparāpariyavedanīya*), and (4) *karman* which is ineffective (*ahosikamma*). The following are again the types of *karman* according to the plane of life of their fruition: (1) immoral (*akusala*) *karman* which produces its effect in the plane of misery (*apāya-bhūmi*), (2) moral (*kusala*) *karman* which produces its effect in the better plane of the world of desires (*kāmāvacara-bhūmi*), (3) moral *karman* which produces its effect in the plane of the form (*rūpāvacara-bhūmi*), and (4) moral *karman* which produces its effect in the plane of the formless (*arūpāvacara-bhūmi*). In these ways of classification, again, we find much affinity with the Yoga conception. The Buddhist conception of the

upapīḷaka and the *upaghātaka karman* can be compared with the Yoga conception of the more powerful *karman* which absorbs within itself or overpowers the weaker *karman*.¹ The Buddhist conception of the *guruḷa karman* can be compared with the Yoga conception of the *karman* which is produced by the repeated harm done, under intense passion, to those who are afraid, diseased and afflicted and who have placed their confidence, to the virtuous and the honest, and to the ascetics.² The Buddhist conception of *diṭṭhadhammavedaniya* is identical with the Yoga conception of *dr̥ṣṭājanmavedaniya*. The two types of *upapajjavedaniya* and *aparāpariyavedaniya* are included, in the Yoga system, in the one type called *adr̥ṣṭājanmavedaniya*. The conception of *ahosikamma* can be compared with the Yoga conception of the *karman* which lies overpowered for ever by a more powerful *karman*.³ The Buddhist as well as the Yoga system gave supreme importance to the practice of meditation and ecstasy, and it is no wonder that they developed common ideas of spiritual progress. An individual can pass from the lower to the higher plane of life by means of yogic practices according to both the Buddhist and the Yoga school. Thus the fourth mode of classification of *karman* according to the plane of life where it produces its effect can be compared with the Yoga conception of the efficacy of yogic practices which enable the practitioner to attain to the higher planes of psychic life, which end in final emancipation of the self (*puruṣa*).

This is about the doctrine of *karman* in the Pāli or Southern school of Buddhism. The doctrine of *karman* in the Vaibhāṣika school of Buddhism is excellently depicted in the *Abhidharmakośa*⁴ of Ācārya Vasubandhu. We do not deal with the doctrine for lack of bearing on our topic. One feature of Mahāyāna Buddhism, however, deserves careful notice in this connection. This is the distinction between the *jñeyāvaraṇa* and the *klesāvaraṇa*.⁵ The consciousness becomes free from bondage when the *klesāvaraṇa* is destroyed. But still it has not become omniscient. Attainment of omniscience is possible only on the destruction of the *jñeyāvaraṇa*. The consciousness is luminous and omniscient by nature. It is *jñeyāvaraṇa* that hides the things from it. The Buddhists of the school of Dignāga and Dharmakīrti also

¹ Cf. *pradhānakarmaṇy āvāpagamanam vā, niyatavipāka-pradhānakarmaṇā 'bhibhūtasya vā ciraṃ avasthānam—Bhāṣya, YD, II. 13.*

² Cf. *tathā tivrakleśena bhūta-vyādhita-kṛpāṇeṣu viśvāsopagateṣu vā mahānubhāveṣu vā tapasviṣu kṛtāḥ punaḥ punar apakāraḥ, sa cā 'pi pāpa-karmāśayaḥ sadya eva paripacyate—Ibid., II. 12.*

³ Cf. *niyatavipāka-pradhāna-karmaṇā 'bhibhūtasya vā ciraṃ avasthānam—Ibid., II. 13.*

⁴ See fourth Nirdeśa called Karma-nirdeśa.

⁵ Vide *supra*, p. 134.

recognized the luminosity of consciousness, but did not clearly distinguish between the *jñeyāvaraṇa* and the *kleśāvaraṇa*, though the distinction can be easily derived from their general conception of consciousness. The Mahāyāna conception of *jñeyāvaraṇa* can be compared with the *jñānāvaraṇa* of the Jainas. The *kleśāvaraṇa* is not much different from the *cāritramohaniya* of the Jainas.

IV

THE STATES AND PROCESSES OF KARMAN

The *karman* is related with the soul, as we have seen, on account of its passions and vibrations. We have also differentiated between the respective functions of the passions and the vibrations. There are states of the soul where the passions are totally calmed down or destroyed. But the vibrations or the activity of body, sense-organ of speech, and mind still remain and consequently the influx and bondage of *karman* as well. This bondage, however, does not last for more than an instant. The influx in this case is technically known as 'non-affecting' (*īryāpātha*), the corresponding bondage also being known by the same term.¹ The influx and bondage due to activity accompanied with passions are both known as 'affecting' (*sāmparāyika*). The influx and bondage, as a matter of necessity, require some energy on the part of the soul for their origination. This energy is known as *vīrya*. The activity (*yoga*) is nothing but an imperfect expression of this energy.² The various states and processes of the *karman*, which we shall describe in this section, are due to this energy of the soul. The nature of the energy, again, is determined by the nature of the dispositions, actual and potential, of the soul. The soul, at any instant of its worldly existence, is an integrated whole of the dispositions, actual and potential. The infinite energy which is inherent in it finds only an imperfect and partial expression which is responsible for the accretion of the karmic matter on the soul. This imperfect and partial, or rather perverted, expression of the energy is responsible for the various processes of the karmic matter. The perfection of energy is realized when the soul is free from all activity (*yoga*) and is no more liable to association with any kind of *karman*, that is, when there is absolute emancipation. Of course, the energy of one who has absolutely dissociated the energy-obstructing *karman*, but has not absolutely stopped all activities, is also perfect. But this energy is

¹ See *TSū*, VI. 5 with *Bhāṣya* and *Ṭikā*.

² The *Pañcasangraha* (721) defines *yoga* as *saṁśāyāṁ vīryam*. This will be clear from what follows.

'accompanied with coloration' (*saleśya*)¹ and as such is to be distinguished from the former which is absolutely free from such coloration (*aleśya*). There is not any difference of nature between these two energies. The difference is only in respect of the souls that possess them. One is possessed by a soul which has stopped all activities and so is free from coloration and is on the threshold of emancipation or in emancipation itself. The other is possessed by one who is engaged, of course disinterestedly, in activities and therefore is not free from the coloration, although it has absolutely destroyed the energy-obstructing *karman*. The energy, accordingly, has been classified into two categories: (1) accompanied with coloration (*saleśya*), and (2) not accompanied with coloration (*aleśya*). The second class of energy is possessed, as we have just stated, by those souls that have stopped all activities and are on the threshold of emancipation or by those that are already emancipated. This is the most perfect expression of the energy. The energy accompanied with coloration is possessed by all the other souls that have been classified into three categories: (1) those that are possessed of passions, (2) those that have absolutely calmed down or destroyed their passions, and (3) those that have absolutely destroyed all the obscuring (*ghāṭin*) *karmans* (*a fortiori* the energy-obstructing *karman*), and have attained omniscience, but have not till now absolutely stopped all activities. The energy accompanied with coloration, moreover, is either voluntary (*abhisandhija*), that is, born of self-conscious effort, or involuntary (*anabhisandhija*), that is, born automatically without any conscious effort. The automatic involuntary physiological processes and the like are the workings of the involuntary (*anabhisandhija*) energy while the voluntary (*abhisandhija*) energy finds expression in such self-conscious efforts as the voluntary movements.² Before we come to the study of the states and processes of *karman*, it is essential that we should understand the exact nature of the expression of the energy of the soul and its relation with passions and coloration. Let us elaborate the point.

¹ *Leśyā* is a transformation of the soul, dependent upon the activity of the mind. There is *leśyā* so long as there is association of the soul with the mind. The soul has infinitesimal transformations due to the infinitesimal activities of the mind associated with it. But these transformations are classified, for the sake of convenience, into six main types which are known as *kṛṣṇa-leśyā*, *nīla-leśyā*, *kāpota-leśyā*, *tejo-leśyā*, *padma-leśyā* and *śukla-leśyā*. They are thus nothing but the states of the soul brought about by the various conditions of the mind. Cf. *liśyanta iti leśyāḥ*, *manoyogāvaśambha-janita-paripāmaḥ . . . anekatve 'pi paripāmasya paristhūra-katipaya-bheda-kathanam eva sujñānatvāt kriyate, na tv aśeṣa-paripāma-bhedākhyānam aśakyatvāt . . .*—*TSūBh*, *Ṭikā*, II. 7. See also *DOK*, pp. 47-49 with footnotes.

² For the above classification of *vīrya* see *Kp*, *Bandhanakarapa*, *gāthā* 3 with Commentaries (pp. 19-21).

The infinite energy of the soul is circumscribed by the energy-obstructing *karman*. It is defiled by the passions. And the coloration (*leśyā*), which forms the colour-index of the embodied existence of the soul, is regarded as defining the energy of the soul in worldly existence inasmuch as it indicates a transformation of the soul in consonance with the transformation of the mind-stuff, which, again, is in consonance with the influence of the passions on the soul. In the ultimate analysis, the passions determine the nature of the coloration. Of course, there is coloration even in the state of the total absence of the passions. But it can be said that the footprints of the bygone passions are still there to give a coloration to the soul. And perhaps it is not without this implication that the Jainas regarded the coloration of the soul free from passions as pure white. The passions darken, as it were, the soul. And the more the soul is free from passions the less dark is the coloration of the soul. The consummation is reached in the pure white coloration (*leśyā*) which also disappears in the state of final emancipation. The disappearance of coloration is attended with the perfect expression of the energy. The energy of the soul in worldly existence is delimited and defiled. This delimited and defiled energy is called activity (*yoga*). Or, to be more accurate, the energy as defined by coloration (*leśyā*) is *yoga*.¹ Now let us come to our subject proper.

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The karmic matter undergoes various processes due to the various conditions of the activities (*yoga*) which vary infinitely. The infinite variations of the activities are due to the manifold processes of the energy, which have been classified into eight types, technically known as *karāṇas* (processes of the energy), viz. (1) *bandhana* (bondage) 'the condition of the energy responsible for bondage', (2) *saṃkramaṇa* (transformation) 'the condition of the energy responsible for transformation', (3) *udvartanā* (increased realization) 'the condition responsible for increased realization', (4) *apavartanā* (decreased realization) 'the condition responsible for decreased realization', (5) *udīraṇā* (premature realization) 'the condition responsible for premature realization', (6) *upaśamanā* (subsidence) 'the condition responsible for calming down or subsidence', (7) *nidhatti* or the condition that is capable of making the *karmans* incapable of all the processes (*karāṇas*) other than 'increased realization' and 'decreased realization', and (8) *nikācanā* 'the condition that is responsible for making the *karmans* incapable of all the processes'. These processes of the energy (*karāṇas*) lead to the corresponding karmic processes known by the same terms. Every change in the soul synchronizes with the corresponding change in the *karman* and *vice versa*. This is one of the most fundamental principles

¹ Cf. *Pañcasāṅgraha*, 721 where *yoga* is defined as *saṁśyāṁ vīryam*.

of the doctrine of *karman*. A process of the *karman* presupposes a process of the energy, and similarly a process of the energy presupposes a process of the *karman*. Besides these processes of the *karman*, there are certain states of the *karman* such as 'endurance of the *karman* for a certain period of time' (*sattā*), 'endurance without producing the effect' (*abādhā*), and 'coming into effect' (*udaya*). Let us describe, in brief, these states and processes.

About bondage we have already spoken in detail. The energy (*vīrya*) that is needed to attract the karmic matter for bondage is the process of the energy called 'bondage'.¹ The soul attracts karmic matter at every instant of its worldly career, and assimilates it into so many types of *karman*, which mature into fruition in due course. There is thus incessant inflow of the karmic matter into the soul, and the consequent bondage leading to various deformations and disabilities of the soul which by itself is so pure and immune from all defilement. This process of bondage is without beginning, but not endless. It stops with the stoppage of the activity (*yoga*) of the soul. The stoppage of the activity is attended by the release of the undefined infinite energy. Association with the karmic matter delimits the energy, and the delimited energy effects the association with karmic matter. Thus the process goes on. The other details about the process of bondage can be known from what we have already stated.

Next comes the process of 'transformation' (*saṁkramaṇa*) which means the transformation of one *karman* into another. 'Transformation is a process whereby the soul transforms the nature, the duration, the intensity, and the numerical strength of one kind of karmic matter into those of another which it is binding at the time by means of the manifestation of a particular kind of potency.'² The soul is perpetually undergoing metamorphosis leading to the various processes of *karman*. Transformation is one such process. By it, the soul either deposits a formerly bound *karman* into one which it is binding at the time and then transforms it into the latter, or of the many kinds of karmic sub-types that it is binding, one karmic sub-type is transformed into another.³ Thus, for instance, the soul can deposit a previously

¹ badhyate jīva-pradeśaiḥ sahā 'nyonyānugatīkriyate 'ṣṭaparakāraṁ karma yena vīrya-viśeṣeṇa tad bandhanam—*Kp.* Bandhanakaraṇa, p. 19 (1).

² saṁkramyante 'nyakarmarūpatayā vyavasthitāḥ prakṛti-sthity-anubhāga-pradeśā anyakarma-rūpatayā vyavasthāpyante yena tat saṁkramaṇam—Ibid.

Also cf.

so saṁkamo tti vuccai jaṁ bandhaṇa-pariṇao paogeṇaṁ
pagayaṁtarattha-daliyaṁ pariṇamaṁ tayaṇubhāve jaṁ.

—*Kp.* Saṁkramakaraṇa, gāthā 1.

³ Cf. badhyamānāsu prakṛtiṣu madhye abadhyamāna-prakṛti-dalikaṁ prakṣipyā badhyamāna-prakṛtirūpatayā yat tasya pariṇamanam, yac ca vā badhyamānānāṁ prakṛtinaṁ dalika-rūpasye 'taretara-rūpatayā pariṇamanam tat sarvaṁ saṁkramaṇam ity ucyate—Ibid., p. 1 (2).

bound suffering-producing (*asāta-vedaniya*) *karman* into the enjoyment-producing (*sātavedaniya*) *karman* that it is binding at the time and transform it into the latter. Or, it can transform one of the two, say the first and the second sub-type of the knowledge-covering *karman*, that it is binding at the time into the other. In the case of the three sub-types of the belief-deluding *karman*, however, transformation is possible even in the absence of bondage. A person of right belief (*samyag-dṛṣṭi*) transforms the perversity-producing (*mithyātva*) *karman* into the two *karmans* that produce respectively right-cum-wrong belief (*samyag-mithyātva*) and right belief (*samyaktva*), even though the latter two are never bound.¹ Similarly he transforms the *karman* that produces right-cum-wrong belief into one that produces right belief. It is, however, to be noted that any *karman* cannot be transformed into any other. There is not mutual transformation between the belief-deluding (*darśana-moha*) and the conduct-deluding (*cāritra-moha*) *karman* as well as between any two among the four sub-types of the longevity-determining *karman* as also between any two types from among the eight main types of *karman*.² In other words the transformation is possible only between any two sub-types of the same main type with the above exceptions. It is also to be noticed that a person of perverted belief (*mithyā-dṛṣṭi*) cannot transform his perversion-*karman* (*mithyātva*) into the *karman* that produces right-cum-wrong belief or into one that produces right belief; nor can a person of right belief transform his *karman* producing right belief into one that produces right-cum-wrong belief or wrong belief.³ The reason is obvious. Transformation requires energy, and the nature of this energy is determined by the degree of the purity of the soul. A person of wrong belief is not pure enough to be capable of the energy required to transfer his karmic matter of wrong belief to the karmic matter of

¹ *Samyagmithyātva* and *samyaktva* are only the two particular states of purity of the *mithyātva-pudgala* (i.e. the karmic matter producing perversity). The soul can bind only the *karman* that produces perversity (*mithyātva*). It does not bind the *karman* producing *samyagmithyātva* or the *karman* producing *samyaktva*, but only purifies the *mithyātva-karman* into *samyagmithyātva* and *samyaktva*. Cf. *iha mithyātvasyai 'va bandho na samyaktva-samyagmithyātvayor, yato mithyātva-pudgalā eva madanakodrava-sthāniyā auṣadhi-viśeṣa-kalpena aupāśmika-samyaktvānugatena viśodhi-sthānena tridhā kriyante, tad yathā: śuddhā ardha-viśuddhā aviśuddhāś ca. tatra viśuddhāḥ samyaktvam, ardhaviśuddhāḥ samyagmithyātvam, aviśuddhā mithyātvam. tatra viśuddha-samyag-dṛṣṭiḥ samyaktva-samyagmithyātvayor bandhaṁ vīnā 'pi tatra mithyātvam saṅkramayati, samyagmithyātvam ca samyaktva iti—Ibid., p. 2 (2).*

² *mohadugā-uga-mūlapagatiṇa na paropparamimi saṅkramaṇam.*

—*Ibid.*, gāthā 3a-b.

³ Cf. *yasmin darśana-mohaniye yo jantur avatiṣṭhate sa tad anyatra na saṅkramayati, yathā mithyādṛṣṭir mithyātvam samyagmithyādṛṣṭiḥ samyag-mithyātvam, samyagdṛṣṭiḥ samyaktvam—Ibid., p. 3 (2).*

right-cum-wrong belief or right belief and transform it into them. Similarly, a person of right belief is not impure enough to be capable of the energy required to transfer the karmic matter of right belief to the karmic matter of right-cum-wrong belief or wrong belief, and transform it into them. Similar is the case of the soul possessed of the karmic matter of right-cum-wrong belief.

Next we come to 'increased realization' (*udvartanā*) and 'decreased realization' (*apavartanā*) which are nothing but the transformation (*saṅkramaṇa*) of the length of duration (*sthiti*) and intensity of fruition (*anubhāga*) of a *karman*.¹ The energy whereby the soul increases the length of duration and the intensity of fruition of a *karman* is the process called 'increased realization' (*udvartanā-karaṇa*). And the energy whereby the soul decreases them is 'decreased realization'.² The processes of the *karman* due to these energies are also known by the same terms. These processes, like others, are very complicated ones and there is every possibility of losing sight of the very essence of the processes if we once enter the labyrinth of description as found in the Jaina works on *karman*. We, therefore, rest satisfied with the statement of the central ideas of the processes. The doctrine of *karman* attempts at explaining the various states of the soul by postulating the corresponding processes of karmic matter. This interplay of spirit and matter is described in its numerous aspects, and the complicated doctrine of *karman* is formulated. There is, however, very little of philosophical interest in the description of the various processes. Now we come to the process called 'premature realization' (*udīraṇā*).

The *karman* does not yield fruit as soon as it is bound. It remains inactive for some time before producing its result. This period of inactivity is called 'the period of non-production' (*abādhākāla*). The *karman* comes into rise (*udaya*) in order to give its fruit after this period of non-production is over. This rise continues uninterrupted till the end of the fruition. At any instant of rise (*udaya*) the order of the groups of karmic aggregates (*karma-dalika*) that are to rise into fruition in the following instants making up one *āvalikā*³ is arranged beforehand. The *āvalikā* referred to in this context is called *udayāvalikā*. By the process of 'premature realization' the soul attracts back the group of karmic aggregates that were to rise into fruition after the passing away of the *udayāvalikā* in question, and places them into the *udayāvalikā* so that they may fructify earlier. The special kind of

¹ Cf. saṅkramaṇam. tadbhedāv evo 'dvartanāpavartane, te ca karmaṇāṃ sthityanubhāgāśraye—*Kp*, Bandhanakarāṇa, p. 19 (2).

² tatro 'dvartyete prabhūtikriyete sthityanubhāgau yayā vīryaparīṇatyā sā udvartanā. apavartyete hrasvikriyete tau yayā sā 'pavartanā—*Kp*, Bandhanakarāṇa, p. 19 (2).

³ An *āvalikā* is a very small measure of time.

energy that is requisite for the process is called the process of premature realization (*udīraṇā-karaṇa*). In brief, 'premature realization' is the process by which a *karman* is made capable of premature fruition.¹ The process necessarily involves 'decreased realization'. Next we come to the process called 'subsidence' (*upāśamanā*).

The 'subsidence' is a process which holds up the processes of 'rise' (*udaya*), 'premature fruition', *nidhatti* and *nikācanā*² of the karmic matter.³ The manifestation of the requisite energy is called the process of subsidence (*upāśamanā-karaṇa*). We have stated on more than one occasion that the world process is considered to be without beginning. It is also admitted that everyone is striving in his own way for the realization of the ultimate state of emancipation. The striving becomes a self-conscious effort only when a measure of purity has been achieved by the soul. The processes of the deluding *karman* play a very important part in the making up of the worldly existence, and it is only the holding up (*upāśamanā*) of this *karman* that gives the soul a glimpse of the truth of reality. The soul develops its inherent love of truth into a definitive self-conscious predilection which illumines the spiritual journey leading to the ultimate goal. The process of 'subsidence' thus occupies a very important place in the spiritual speculations of the Jains. We shall have occasion in the next chapter to describe the process in some detail. The subsidence (*upāśamanā*) is only a temporary holding up of the deluding *karman*. The antithesis of it is total dissociation (*kṣaya*) which means total disintegration of the karmic matter from the soul. Then there is the process of dissociation-cum-subsidence (*kṣayopāśama*) wherein some portion of karmic matter is held up, some portion is exhausted by fruition, while some is in rise (*udaya*). Thus, for instance, at the time of perceptual cognition (*matijñāna*), which is a state of dissociation-cum-subsidence of the relevant sub-type of the knowledge-covering *karman*, some 'partially obscuring intensity-classes' (*deśaghāti-spārdhakas*) of the said *karman* are held up, some such are exhausted by fruition, while others are in rise. Dissociation (*kṣaya*) and dissociation-cum-subsidence (*kṣayopāśama*) are not treated separately from subsidence (*upāśama*) in view of their lack of any peculiarity of nature. Dissociation is the state of absence of the *karman* and as such needs no description. Dissociation-cum-subsidence is a complex of dissociation (*kṣaya*), subsidence (*upāśama*), and rise (*udaya*) and so can be understood if the latter three are

¹ Cf. *udīryate 'nudaya-prāptam karma-dalikam udayāvalikāyām praveśyate yayā sā udīraṇā—Kp, Bandhanakaraṇa, p. 19 (2).*

² *Nidhatti* and *nikācanā* will be defined immediately after the description of the process in question.

³ *karma-pudgalānām udayodīraṇā-nidhatti-nikācanā-karaṇāyogyatvena vya-vasthāpanam upāśamanā—Kp, Bandhanakaraṇa, p. 19 (1).*

understood, and so needs no separate explanation. Next we come to *nidhatti* and *nikācanā*.

Nidhatti is a process whereby a *karman* is made incapable of all processes (*karāṇas*) except the two viz. 'increased realization' and 'decreased realization'. The manifestation of energy responsible for such process is *nidhatti-karāṇa*.¹ Under particular dispositions, the soul binds *karman* in such a way that the latter is so irrefrangibly pasted with the soul that it becomes incapable of all possible changes except the two. In *nikācanā*, however, even these two are impossible. This is the difference between *nidhatti* and *nikācanā*. It follows, therefore, that the manifestation of energy which is responsible for such bondage with the *karman* as has its nature, duration, intensity and numerical strength unalterably fixed from before, in other words, whose course of fruition is predetermined from the very time of bondage, is *nikācanā-karāṇa*.²

As regards the states of 'existence' (*sattā*), 'period of non-production' (*abādhā*), and 'rise' (*udaya*) of a *karman*, it is perhaps not necessary to explain their meanings which follow from the etymological meaning of the terms themselves. A *karman* is regarded to be in existence unless and until its last particle has fallen off from the soul. This whole existence of the *karman* is called *sattā*. 'Period of non-production' and 'rise' we have already explained. We can here distinguish between affecting rise (*vipākodaya*) and non-affecting rise (*pradeśodaya*). The affecting rise of a *karman* is attended with the effect of the *karman* on the soul while the non-affecting rise is fruition without any effect on the soul. The soul can, by manifestation of requisite energy, lessen the intensity of fruition, and when the lessening is so great that the *karman* almost loses all its effect on the soul, the fruition of that *karman* is non-affecting. Let us now record some comparative remarks on these processes and states of *karman*.

It is of course not possible to find exact parallels of these states and processes in the non-Jaina systems. It is, however, possible to interpret some ideas of the Yoga school in terms of the Jaina conceptions. And this has been done by the great Jaina scholar of modern times Upādhyāya Yaśovijaya. He has suggested such comparisons in his brief Commentary³ on Patañjali's *Yogadarsana*. Thus, in his

¹ *nidhīyate udvartanāpavartanā-nyāśeṣa-karāṇāyogyatvena vyavasthāpyate yayā sā nidhatti*—*Ibid.*, p. 19 (2).

² *nikācyate sakala-karāṇāyogyatvenā 'vaśyavedyatayā vyavasthāpyate karma jīvena yayā sā nikācanā*—*Ibid.*

³ This Commentary has been edited by the great savant Pt. Sukhlalji. The reader is requested to go through the learned introductory portion of the edition which was published by Shri Atmanand Jain Pustak Pracharak Mandal, Roshan Muhalla, Agra, (1922).

Commentary on *Yogadarśana* II. 4, Yaśovijaya says that the five afflictions of nescience, egohood, attachment, repulsion and will to live are the particular states of rise (*udaya*) of the deluding *karman*. He interprets the dormant (*prasupta*) state of these afflictions as the period of non-production (*abādhākāla*) of the Jainas. The incipient (*tanu*) state is interpreted as the state of subsidence (*upaśama*) or dissociation-cum-subsidence (*kṣayopaśama*) of the Jainas. The interrupted (*vicchinna*) state is interpreted as the interruption of a particular *karman* on account of the rise of a *karman* of the opposite nature. The operative (*udāra*) state is interpreted as the state of rise (*udaya*) of the Jainas.¹ The Yoga school recognizes some traces of *karman* whose fruition is not certain (*aniyata-vipāka*) inasmuch as such traces may perish before the time of their fruition, or may merge into a more powerful *karman*, or they may remain ineffective for ever being overpowered by the more powerful *karman*.² This Yoga conception can be roughly compared with the Jaina conception of the process of transformation (*saṁkramaṇa*). The *karman* with unfailing fruition (*niyatavipāka*) of the Yoga can be compared with the *nikācita karman* of the Jainas.

The Jaina conception of the *karmans* in the period of non-production (*abādhākāla*) compares with the conception of stored (*sañcita*) *karmans*, and the conception of the *karmans* in rise (*udaya*) corresponds to the conception of fructifying (*prārabdha*) *karmans*. The conception of the *karman* that is being done (*kriyamāṇa*) can be compared with the Jaina conception of the *karman* that is being bound (*badhyamāṇa*).

¹ Cf. atrā 'vidyādayo mohaniyakarmaṇa audayika-bhāva-viśeṣāḥ. teṣāṁ prasuptatvaṁ tajjanakakarmaṇo 'bādhākālāparikṣayeṇa karma-niṣekābhāvaḥ. tanutvam upaśamaḥ kṣayopaśamo vā. vicchinnaatvaṁ pratipakṣa-prakṛtyudayādinā 'ntaritatvam. udāratvaṁ co 'dayāvalikā-prāptatvam ity avaseyam—Yaśovijaya's Commentary on YD, II. 4.

² yo hy adṛṣṭajanmavedanīyo 'niyatavipākas tasya trayī gatiḥ—kṛtasyā 'vipakvasya nāśaḥ, pradhānakarmaṇy āvāpagamaṇaṁ vā, niyatavipāka-pradhānakarmaṇā 'bhibhūtasya vā ciraṁ avasthānam—*Bhāṣya* on YD, II. 13.

CHAPTER V

JAINA YOGA

INTRODUCTORY

In the first chapter we studied the fundamental nature of the Jaina attitude. We found that the Jaina is a thoroughgoing realist who would not let a single element given in experience be rejected as false on the verdict of abstract logic. In the second chapter we studied the Āgamic conception of the nature of experience which the Jainas consider as the ultimate organ of the determination of the nature of reality. The experience of one who is not omniscient is imperfect and vitiated. In the third chapter we studied the nature of the fundamental defect that vitiates the experience of imperfect souls and is the ultimate condition of worldly existence. In this connection we studied also the various conceptions of the basic defect in the other systems of Indian thought and also recorded their criticism from the Jaina standpoint. We were then naturally led to the consideration of the Jaina doctrine of *karman* which attempts at explaining the various expressions of the worldly existence conditioned by the basic defect. The Indian systems of philosophy are not mere speculations on the nature of things but, with all sincerity and earnestness at their command, dive deep into the mysteries of the universe in order to find the way out of the limitations of the worldly existence vitiated by perversities and crippled by various privations and disabilities. The perfect unfolding of the potentialities of the self is the object aimed at. The pursuit of truth must culminate in the realization of the truth. And the pathway or the process leading to the discovery of truth must be made a public property so that anyone who would care to tread upon or practise the same might discover and realize the truth. The systems of Indian philosophy therefore have chalked out their respective paths of spiritual realization. The ordinary sources of knowledge are found to be inadequate to the discovery of the ultimate truth, being subject to the limitations imposed by the senses. The intellect, though possessed of a superior status in that it organizes the data of experience into a system, is also not immune from the limitations of the senses and has been found to record varying and conflicting conceptions which cannot all be true. Kant has proved the erratic tendencies of intellectual understanding when it is allowed to wander in the uncharted regions which are beyond the jurisdiction of senses. Our reason is a valued instrument but its services are bound to be negative. It can enable us to determine that the ultimate reality cannot be of this or that sort.

But it is undependable so far as the positive nature of it is concerned. For this we must fall back upon another organ and this organ is meditation free from the visitations of the extraneous influences. Self-meditation is common to all, and is a process of supreme importance to all the Indian systems. Meditation on the nature of self is the only means of realizing the truth. One cannot grasp the truth unless one meditates upon it, and one cannot realize it unless one grasps it. The aspirant should pin his faith on whatever system he might have been initiated into and should see for himself at the end of the process whether he started with a right postulate. A sceptic has no place in the path of realization. How can one realize the truth unless one exerts oneself for it? And why should one exert oneself for the truth unless one has implicit faith in it and the possibility of its realization? One must have either unflinching faith in the authority of one's preceptor (*guru*), or else one must have a direct glimpse of the truth itself before one can proceed in the path of realization. Implicit faith in the truth, whether born with the help of the preceptor or fostered by a spontaneous intuition of the truth, is the starting point of the path of spiritual realization. There are various processes of leading oneself from this stage of implicit faith in the truth to the stage of final realization of the truth. The processes have a common term for them, and that term is *yoga*.¹ In Jainism the term *cāritra* (conduct) is the exact equivalent of the general term *yoga*. But we have selected the term for the headline in order only to suggest the unanimity of Indian

¹ The term *yoga* has a chequered history. 'The word 'yoga' occurs in the earliest sacred literature of the Hindus in the *R̥gveda* (about 3000 B.C.) with the meaning of effecting a connection. Later on, in about 700 or 800 B.C. the same word is used in the sense of yoking a horse. In still later literature (about 500 or 600 B.C.) it is found with the meaning of controlling the senses, and the senses themselves are compared with uncontrolled spirited horses. The word probably represents a very old original of the Āryan stock, which can be traced also in the German *joch*, OE. *geoc*, Latin *jugum*, Greek *zugon*.' Dasgupta: *Philosophical Essays*, Calcutta University, 1941, p. 179. 'In Fāṇini's time the word *yoga* had attained its technical meaning, and he distinguished the root *yuj samādhau* (\sqrt{yuj} in the sense of concentration) from *yujir yoge* (\sqrt{yujir} in the sense of connecting).—HIP, Vol. I, p. 226. It is, so far as my knowledge goes, only Haribhadra who defined the term *yoga* in the sense of 'what leads one to emancipation' for the first time in the history of Jaina thought. (Cf. *mukkhena joyaṇāo jogo savvo vi dhamma-vāvaṇāo*—Haribhadra's *Yogavimśikā*, *kārikā* 1). This meaning of the term is unanimously accepted in the post-Haribhadra Jaina literature. Of course, the term *yoga* was used in the general sense of subduing the senses and the mind and the processes of concentration and ecstasy even in the earlier stages of the Jaina thought as well as in the early Buddhist thought. But the terms *jhāṇa* (*dhyāna*) and *saṁādhi* were more in vogue than the term *yoga*. It is only in the *Yogasūtra* of Patañjali that we find the proper location of *dhyāna* in the whole process called *yoga* for the first time.

systems regarding the processes leading to self-realization. If there is any difference it is only one of emphasis and not of essence. This will be apparent from the study.

Before we come to the central theme we must have some understanding of the general scheme of the Jaina doctrine of conduct (*cāritra*). In the last chapter we have spoken about the inflow of karmic matter and bondage. Here we shall enquire about the means of stoppage (*saṃvara*) of the inflow of new karmic matter and also the means of dispersion or dissociation (*nirjarā*) of the accumulated karmic matter from the soul. We have seen in the last chapter that the inflow and bondage of the karmic matter are due to the activities and passions of the soul, and so it naturally follows that the eradication of the activities and passions is the means of the stoppage of the inflow and fixation or bondage of new karmic matter. The inflow of karmic matter is due to the threefold activities of the mind, the sense-organ of speech and the body, and hence the first condition of the stoppage of inflow is the control (*gupti*) of thought, speech and physical movements.¹ There are other conditions needed for the consummation. They are: (1) the fivefold regulation (*saṃiti*) of the five main activities for the maintenance of life;² (2) the tenfold moral virtues (*dharma*) of consummate forbearance, modesty, straightforwardness, contentment, truth, self-restraint, austerity, renunciation, non-attachment and celibacy;³ (3) contemplation (*anupreksā*) of these twelvefold objects viz. the fleeting nature of things, the helplessness of one involved in the worldly existence, the nature of the world itself as fraught with misery and suffering, the loneliness of the worldly sojourn, the transcendental nature of the self as distinct and separate from the body, the impure character of the body, the conditions of the inflow of karmic matter and the consequent misery and suffering, the nature of the condition of the stoppage of karmic inflow, the nature of the condition of the dissociation of karmic matter from the soul, the nature of the constituents of the universe, the difficulty of the attainment of enlightenment, and the rightness of the path of righteousness one has selected to tread upon;⁴ (4) the patient endurance of the twenty-two afflictions (*pariśahas*)⁵ and their conquest for the sake of steady persistence in the path of righteousness as well as for the dissociation of karmic matter;⁶ and

¹ samyag-yoga-nigraho guptiḥ—*TSū*, IX. 4.

² Cf. *īryā-bhāṣai-śaṇā--dānanikṣepo-'tsargāḥ samitayaḥ—TSū*, IX. 5.

³ uttamakṣamā-mārdavā--'rjava-śauca-satya-saṃyama-tapastyāgā - ''kiñcanya-brahmacaryāṇi dharmāḥ—*Ibid.*, IX. 6.

⁴ anityā-śaraṇa-saṃsāraikatvā-'nyatvā-'śucitvā--'srava-saṃvara-nirjarā - lokabodhidurlabha-dharmasvākhyātatvā-'nucintanam anupreksāḥ—*TSū*, IX. 7.

⁵ For enumeration See *TSū*, IX. 9.

⁶ mārgācyavana-nirjarārthaṃ pariśodhavyāḥ pariśahāḥ—*TSū*, IX. 8.

(5) the fivefold conduct (*cāritra*) viz. desisting from all harmful activities (*sāmāyika*), re-initiation (*chedopasthāpana*) after the rectification of the activities due to carelessness (*pramāda*), austerity which is possible only for one who has attained special purity and has thorough knowledge of the rules of conduct as well as the energy to observe them in life (*parihāraṇiśuddhi*), conduct which is attended by the rise of only the subtlest type of passions (*sūkṣmasampharāya*), and lastly the conduct which is perfect (*yathākhyāta*).¹ The above six viz. (1) self-control (*guṇṭi*), (2) self-regulation (*saṃti*), (3) moral virtues (*dharma*), (4) contemplation (*anuprekṣā*), (5) conquest of afflictions (*pariśahajaya*) and (6) conduct (*cāritra*) constitute the means to the stoppage (*saṃvara*) of inflow of new karmic matter.² Apart from these six, the Jainas admit austerity (*tapas*), both physical and mental or external and internal, which effects stoppage (*saṃvara*) of the inflow as well as the dissociation (*nirjarā*) of the accumulated karmic matter. Each of the external and the internal types of austerity has six subclasses. Thus fasting, decreased diet, fixing the type of diet by the exclusion of all other types, giving up of strong and delicious diet, selection of a lonely and peaceful habitat, and various types of physical postures that enhance the strength of endurance are the six subclasses of the external austerity.³ These forms of external austerity, when rightly followed, result in non-attachment, lightness of body, conquest of the senses, protection of self-control, and lastly the dissociation of karmic matter.⁴ The following six are the subclasses of internal austerity:⁵ (1) ninefold expiation (*prāyaścitta*) such as confession of a sin, repentance and the like; (2) fourfold humility (*vinaya*) such as one observed in the presence of a person who is superior in the purity of attitude or knowledge or conduct and the like; (3) respectful service (*vaiyāvṛtṭya*) of these ten viz. the supreme preceptor (*ācārya*), the preceptor (*upādhyāya*), an ascetic (*tapasvin*), an ascetic student (*śaikṣa*), an ailing ascetic (*glāna*), the descendant group (*gaṇa*) of disciples of a *sthavira*, the descendant group (*kula*) of disciples of a famous *ācārya*, the fourfold community (*saṅgha*) of monks, nuns, laymen and laywomen, ascetics (*sādhu*) and the associates (*samanojñā*); (4) the fivefold 'study' (*svādhyāya*) of the scriptures viz. teaching, enquiry, contemplation, correct reading and preaching of their contents;

¹ TSū, IX. 18.

² sa guṇṭi-saṃti-dharmā-nuprekṣā-pariśahajaya-cāritraiḥ—Ibid., IX. 2.

³ anaśanā-vamaudarya-vṛttipariśaikhyāna-rasaparityāga-vivikṭaśayyāsana-kāyakleśā bāhyaṃ tapaḥ—TSū, IX. 19.

⁴ Cf. samyak-prayuktāni bāhyaṃ tapaḥ. asmāt śaḍvidbād api bāhyāt tapasaḥ saṅgatyāga-śarīralāghave-ndriyavijaya-saṃyamarakṣaṇa-karmanirjarā bhavanti—Bhāṣya, TSū, IX. 19.

⁵ prāyaścitta-vinaya-vaiyāvṛtṭya-svādhyāya-vyutsarga-dhyānāny uttaram—TSū, IX. 20.

(5) the renunciation (*vyutsarga*) of the not-self such as the external possession as well as the *quasi*-self such as the body, the mind, the sense-organs and the passions ; and (6) lastly concentration (*dhyāna*) which we propose to deal with in detail in view of its supreme importance in the scheme of the processes leading to emancipation. This long prescription of the rules of conduct, objects of contemplation and varieties of austerity is symptomatic of the supreme importance that Jainism gives to the moral life of a spiritual aspirant. Of course, this is true of all the branches of Indian culture. But Jainism lays special stress on mortification of the flesh for the regeneration of the spirit. This is also apparent from the fact that Jainism gives so much importance to the difficult vow (*vrata*) of non-violence (*ahiṃsā*). The whole Jaina code of moral and spiritual virtues is inspired by the one great principle of non-violence. The other four vows of truthfulness, non-stealing, celibacy and non-possession of property are nothing but the accessories which help the fulfilment of the vow of non-violence. A number of minor vows known as *śīla* and classified under the two categories of *guṇavrata* and *śikṣā-vrata*¹ are also prescribed for the householders in order to enable them to observe the five primary vows. But we do not enumerate them in order to avoid unnecessary elaboration. We also desist from stating the classification of various activities which lead to the transgression (*aticāra*) of these vows² for the same reason. It is however to be noticed that the selfsame five vows, which, when undertaken to be observed completely as is done by the Jaina ascetics (*sādhus*), are called *mahāvratas* (great vows), are known as *aṇuvratas* (small vows) when they are undertaken only to be partially observed, as is done by the Jaina laity. The Jainas prescribe a number of ways and means for the preservation of these vows.³ They are called *bhāvanās* (literally contemplations). Thus, for instance, regulation of movement (*iryāsamiti*), control of thought (*manogupti*) and the like are prescribed for the preservation of the vow of non-violence ; avoidance of indignation and greed, courage, and the like are prescribed for the preservation of the vow of truthfulness ; and so on. Furthermore, one must always be conscious of the bad effects, both spiritual and secular, of the acts of violence, falsehood, stealing, intemperance and accumulation of property.⁴ It should also be understood that everything that helps the perpetuation of worldly existence is ultimately a condition of suffering and pain.⁵ What is, however, of supreme importance is the preservation of equanimity, consciousness of the evil nature of worldly existence, and uttermost indifference to

¹ See *TSū*, VII. 16 with *Bhāṣya* and *Ṭikā*.

² *TSū*, VII. 19-31.

³ *TSū*, VII. 3 with *Bhāṣya*.

⁴ Cf. *hiṃsādiṣv ihā 'mutra cā 'pāyadarśanam—TSū*, VII. 4.

⁵ Cf. *duḥkham eva vā—Ibid.*, VII. 5.

the things of the world. For the preservation of equanimity one should cultivate friendship (*maitrī*) with all creatures, appreciation (*pramoda*) for the superior, compassion and sympathy (*kāruṇya*) for the afflicted, and indifference (*mādhyasthya*) for the unruly.¹ Contemplation of the nature of the world and the body generates fear (*saṁvega*) and indifference (*vairāgya*)² for the worldly existence and therefore is to be earnestly pursued. These are in brief the main features of the Jaina doctrine of conduct. Let us now study the essential characteristics of the Jaina conception of the pathway to emancipation, in other words, Jaina *yoga*.

The trio of right attitude, right knowledge and right conduct constitutes, according to the Jainas, the pathway to final emancipation.³ We have studied the nature and mutual relation of these three in the third chapter.⁴ Right attitude or *samyag-darśana* is the predilection or love for truth. Every soul has such predilection in some measure. But unless and until it develops into a self-conscious pursuit of truth, it does not help spiritual progress. It is only at the stage of self-conscious effort for spiritual advancement that this love of truth is called *samyag-darśana*. The soul is conceived as groping in darkness before it acquires this love of truth in an appreciable measure. And it has to undergo a number of processes before the acquisition of this characteristic.⁵ After the acquisition of this characteristic the soul passes through a number of stages of spiritual development, technically known as *guṇasthānas*. This is a very important doctrine of the Jainas. Once the soul succeeds in acquiring the *samyag-darśana*, it is bound to attain emancipation sooner or later. The nature of this *samyag-darśana* and its condition *viz.* the purity of the soul we have already described on more than one occasion and shall have again an occasion to do so while dealing with the doctrine of *guṇasthāna*. The attainment of right attitude (*samyag-darśana*) is followed by the attainment of right knowledge (*samyag-jñāna*) and right conduct (*samyak-cāritra*). The soul acquires more and more power for self-concentration

¹ *maitrī-pramoda-kāruṇya-mādhyasthyāni sattva-guṇādhika-kliśyamānā-* vine-yeṣu—*Ibid.*, VII. 6.

² *jagat-kāyasvabhāvau ca saṁvega-vairāgyārtham*—*TSū*, VII. 7.

³ *samyagdārśana-jñāna-cāritrāṇi mokṣamārgaḥ*—*TSū*, I. 1.

⁴ *Vide supra*, pp. 146-151.

⁵ There are souls who do never acquire this characteristic and, therefore, are never released from worldly bondage. These souls are called *abhavya* (incapable of release). The Jainas do not give any ultimate reason for this endless bondage. We find similar conception in Buddhism as well. Cf.

*varṣaty api hi parjanye nai 'vā 'bijaṁ prarohati
samutpāde 'pi buddhānāṁ nā 'bhavyo bhadram aśnute.*

—*Abhisamayālaṅkāra*, VIII. 10, quoted in *Bu-Ston* (Part II, p. 138 footnote).

(*dhyāna*) along with the increase of its purity and consequent attainment of the corresponding stages of spiritual development. We shall describe the nature of this concentration after we have discussed the doctrine of *guṇasthāna*. It is generally believed that the Jainas, from the very outset, put their whole stress on physical austerity and more or less neglected the aspect of meditation and self-concentration. But this belief is not true. Physical austerity is only an index of spiritual detachment.¹ The identification of the soul with the body is the root evil to be got rid of. And this is possible only if one practises detachment from the body. The natural consequence of this practice of detachment is indifference towards it. The practice of detachment is incompatible with the care for its well-being. The works of Ācārya Kundakunda, Pūjyapāda and Jinabhadra contain elaborate instructions in self-meditation and concentration of mind. The works of Haribhadra record a number of different doctrines of *yoga* and their comparative evaluation. The *Jñānārṇava* of Śubhacandra and the *Yogaśāstra* of Hemacandra are valuable works on *yoga*. Upādhyāya Yaśovijaya revived the study of Haribhadra's works on *yoga*. The Jaina mind was always conscious of the efficacy of meditation for the achievement of final emancipation. But it abhorred the acquisition of supernormal powers by means of the yogic processes. Self-realization was the only aim to be fulfilled by *yoga*. It is unanimously believed by Indian mystics that the yogic practices are attended by supernormal powers which bring about the fall of the practitioner if utilized for selfish purposes. The Jaina ascetics devoted themselves absolutely to the purification of the soul and acquisition of the power of detachment, and the result was that they were indifferent to everything else, even to their bodies. But with the ebb of spiritual fervour and earnestness in the late mediaeval and modern times, the Jaina ascetics exhausted all their energy in the observance of external austerity. The original tradition of mortification of the flesh for the regeneration of the spirit was lost in the labyrinth of formal austerities signifying nothing but spiritual bankruptcy. We have proposed to deal with the Jaina doctrine of *dhyāna* in detail in order to bring to light the almost absolutely forgotten tradition of self-meditation that had a very important place in the scheme of Jaina *yoga*. We shall also record the Jaina conception of Godhead while dealing with the problem of the first attainment of *samyag-darśana* (right attitude) in the life history of a soul. Thus our enquiry will fall under these three heads: (I) the

¹ Cf. *bāhyaṁ tapaḥ parama-duṣcaram ācaraṁś tvam
ādhyātmikasya tapasaḥ paribṛṇhaṇārtham
dhyānaṁ nirasya kaṣaḍvayam uttarasmin
dhyānadvaye vavṛtiṣe 'tiśayopapanne.*

—Samantabhadra's *Bṛhatsvayambhūstotra*, 83.

doctrine of *guṇasthāna* including the conception of Godhead and the first attainment of *śamyag-darśana*, (II) the doctrine of *dhyāna* as contained in the Āgamas and the works of Umāsvāti, Kundakunda, Pūjyapāda, Jinabhadra, Haribhadra, Śubhacandra and Hemacandra, and (III) Haribhadra's comparative study and evaluation of various *yoga*-doctrines.

I

THE DOCTRINE OF GUṆASTHĀNA

The soul has inherent capacity for emancipation. But this capacity remains dormant and inactive unless and until it gets an opportunity for expression. The soul is roused to active spiritual exertion when it is reminded of the great mission that it has to fulfil. The reminder sometimes comes from the instructions of those who have realized the truth and revealed it to the public. Sometimes the soul gets hold of the truth automatically without any outside help. The Jainas do not believe either in the eternal revelation of the truth like the Mīmāṃsakas and the Vedāntins, or in its revelation by a Supreme Divinity like the Yoga and the Nyāya-Vaiśeṣika systems. But they believe in the inherent capacity of the soul to realize the truth even in the absence of any revelation. The capacity to reveal and effectively preach the truth, however, does not belong to all the enlightened and omniscient souls. It is only those rare souls, who have acquired the potency of revealing the truth and establishing a religious community (*tīrthakṛttva*) by their moral and virtuous activities¹ of the past life, that are capable of revealing the truth and preaching it to the world at large on their attainment of omniscience (*kevalajñāna*). Such souls become the *tīrthāṅkaras*, founders of religion, who are the embodiment of the best and the highest virtues that the human mind can conceive of, the fullest expression of the potentialities of embodied existence. This is the Jaina conception of Godhead. God, according to the Jainas, is the symbol of all that is good and great, moral and virtuous. But he is not the creator or the preserver or the destroyer. He is not in any sense responsible for the destiny of the universe or the individual. Nor is he capable of granting grace to any individual. Nor is he himself eternally free, but has worked out his own freedom exactly in the same way as the others do. The difference between the ordinary omniscient

¹ For enumeration of such activities see *TSū*, VI. 23: *darśanaviśuddhir vinayasampannatā śīlavrateṣv anaticāro 'bhikṣaṃ jñānopayoga-saṃvegau śaktitas tyāgatapasī saṅgha-sādhu-samādhi-vaiyāvṛtṭyākaraṇam arhadācārya-bahuśruta-pravacanabhaktir āvaśyakāparihāṇir mārgaprabhāvanā pravacanavatsalātvam iti tīrthakṛttvasya.*

and a *tīrthaṅkara* is this that the latter can reveal and preach the truth and found a religious community while the former cannot. The worldly career of a soul destined to be a *tīrthaṅkara* is purer and much more spiritually elevated than that of an ordinary soul destined to be emancipated. The *tīrthaṅkara* is a spiritual leader and an inspirer and a founder or reviver of a religion which is destined to last for an appreciable period of time. The worldly existence is beginningless and there has been an infinite number of cycles of creation, and it is held that the first founder of culture and civilization of each cycle is the first *tīrthaṅkara* of that cycle. It is only the *tīrthaṅkara* who can reveal the truth and inspire the masses. This is the Jaina conception of Godhead.

After this brief digression to the idea of Godhead in Jainism, let us revert to our original problem of the first awakening of the predilection for truth (*samyagdarśana*). There is always a tendency in the soul to run away from the circle of world existence. But this centrifugal tendency is thwarted by a centripetal force that keeps the soul tracing the circumference of the world process. The centripetal force consists in the passions of attraction (*rāga*) and repulsion (*dveṣa*) or rather their root *viz.* perverted attitude (*mithyātva*) towards truth. The centrifugal tendency is that part of the characteristic potency of the soul which still remains unhindered or unobstructed. This remaining part of the potency we have referred to in the last chapter.¹ It is this centrifugal tendency that ultimately leads the soul to the right path. The problem 'Why should this tendency develop into a patent force in one soul, and remain only a dormant virtue in another' is not regarded as needing solution. It is a fact of common experience that different individuals have different degrees of power manifest in them. And this is an ultimate fact of experience incapable of being accounted for by further ultimate facts. The soul, during the course of its eternal wanderings in various forms of existence, sometimes is possessed of an indistinct vision of its goal and feels an impulse from within to realize it. This impulse is the work of the eternal centrifugal tendency already mentioned.² The impulse is a kind of manifestation of energy, technically known as *yathāpravṛttakaraṇa*.³ It is not always effective, and

¹ *Vide supra*, p. 241.

² How the soul happens to develop this tendency is illustrated in a number of ways on the analogy of the experience of common facts. For these illustrations see *ViBh.* 1204-1217.

³ Sometimes the eternal tendency itself is stated as the *yathāpravṛttakaraṇa*. Cf. *anādikālāt karmakṣapaṇapravṛtto 'dhyavasāyaviśeṣo yathāpravṛttakaraṇam ityarthah—Bṛhadvṛtti*, *ViBh.* 1202. But generally and almost unanimously the *yathāpravṛttakaraṇa* is identified with the temporary impulse lasting for less than a *muhūrta* (forty-eight minutes) wherein the soul achieves such purification as causes it to feel uneasiness with the worldly existence. This *yathāpravṛttakaraṇa*

so does not always invariably lead to spiritual advancement. But sometimes it is so strong and irresistible that it goads the soul to come to grips with the centripetal force and to weaken it to an appreciable extent in the struggle that ensues. Here the soul is face to face with what is known as *ganṭhi* or the Gordian knot of intense attachment and repulsion.¹ If the impulse is strong enough to cut the knot, the

is known as *athāpravṛttakarāṇa* or *adhaḥpravṛttakarāṇa* in the Digambara works (*TRā*, p. 317; *Labdhisāra*, 35). The original common Prākṛit term was *adhāpavatta* (*PS*: *Upa*, 5; *Kp*: *Upa*, 8; *Labdhisāra*, 35) which was equated to a number of Sanskrit terms expressing different meanings. The *Labdhisāra* distinguishes four stages of the achievement (*labdhi*) of purification before the soul reaches the *adhaḥpravṛttakarāṇa*. They are: (1) a certain measure of dissociation-cum-subsidence (*kṣayaopasāma*) of the karmic matter, (2) the consequent purification (*viśuddhi*), (3) the opportunity of getting the instructions (*deśanā*) of the enlightened sages, and (4) *prāyogya* or the reduction of the duration of all the types of *karman* except the *āyuhkarman* to less than *koṭākoṭi* years as well as the reduction of the intensity of the inauspicious *karmans*. The fifth *labdhi* comprises the three *karāṇas* of which the first is *adhaḥpravṛttakarāṇa*.—*Labdhisāra*, 3-7. The *Karmaprahṛti* also recognizes these *labdhis*. (See *Kp*: *Upa*, 3 with *Cūrṇi*. The second *labdhi* is not mentioned explicitly, but it is indubiously implied). As regards the state of the physical organism of the soul when it is competent to undergo such processes it is said that the organism must be five-sensed and possessed of mind as well as fully developed. Furthermore, at the time of such processes the soul is possessed of determinate knowledge and anyone of the threefold activities of body, the sense-organ of speech and mind. The soul enjoys purification even from before the actual setting in of the processes. And on account of the purification, during the *antarmuhūrta* (a period of time less than forty-eight minutes) preceding the process of *yathāpravṛttakarāṇa*, the soul binds only such duration as is less than a *koṭākoṭi sāgaropama* years, and binds only the second degree of intensity of inauspicious *karmans* while it binds the fourth degree of intensity of the auspicious *karmans*. Similarly the soul reduces the duration of the already existing *karmans* to less than one *koṭākoṭi sāgaropama* years and the fourth degree of intensity of the inauspicious *karmans* to the second degree while increasing the second degree of intensity of the auspicious *karmans* to the fourth. It, however, cannot bind the *āyuhkarman* being too pure to do so. Nor can the soul effect reduction of the duration of the already bound *āyuhkarman*, because such reduction is an impossibility. This is, as we have said above, called *prāyogya labdhi*. Then follow the three processes during the next three *antarmuhūrtas*. And during the fourth *antarmuhūrta* that follows these three, the soul enjoys absolute subsidence of the vision-deluding *karman*. This period is called *upaśāntādhvan*, the period of the absolute subsidence of the vision-deluding (*mithyātva*) *karman*. For other details see *Kp*: *Upa*, 3-8.

¹ Cf. *gaṁṭhi* 'tti *sudubbheo kakkhaḍa-ghaṇa-rūḍha-gūḍha-gaṁṭhi vva jivassa kammajaṇiḍo ghaṇa-rāga-dosa-pariṇāmo*.—*ViBh*, 1195.

The soul is confronted with this knot when the remaining duration of each of the eight types of *karman* except the *āyuhkarman* is one *sāgaropama koṭākoṭi* years minus a fraction of a *palyopama* number of years. Cf.

*antima-koḍākoḍie savvakammāṇam āuvajjāṇam
paliyāsāṁkhijjaime bhāge khīṇe bhavai gaṁṭhi*.

—*ViBh*, 1194; see also *Bṛhadopṛtti*.

soul is successful in the struggle and is now bound to be emancipated sooner or later within a limited time. The struggle consists in the twofold processes known as *apūrvakaraṇa*¹ and *anivṛttikaraṇa* (also known as *anivartikaraṇa*). Let us study, in brief, their nature.

By the *yathāpravṛttikaraṇa* the soul is confronted with the concentrated force of the passions, and the other two *karaṇas* enable the soul to overpower and transcend the force. The force of the passions was there from all eternity. But it is only on some occasions that the soul is feelingly conscious of this force. Such consciousness means coming face to face with the knot (*granthi*). This consciousness is the work of the process called *yathāpravṛttikaraṇa*. During this process the soul undergoes progressive purification every instant, and binds the karmic matter of appreciably less duration. Furthermore, there is increase in the intensity of the bondage of auspicious *karmans* accompanied with the decrease in the intensity of the bondage of inauspicious *karmans*. And as a result the soul gets an indistinct vision of the goal of its tiresome journey. This, we think, is the implication of the conception of *granthi* and the soul's coming face to face with it. Originally the soul lies in a state of spiritual slumber. Gradually it awakens and becomes self-conscious. Moral and spiritual consciousness dawns only when it is sufficiently conscious of and confronted with the force that has eternally been keeping it ensnared and entrapped. But this consciousness alone is not sufficient to enable the soul to overcome the force. A more powerful manifestation of energy is necessary for the purpose. And the souls that lack in this requisite energy fail to fulfil their mission and withdraw before the force. It is only the souls having the requisite energy who can overcome the force. Such souls manifest the requisite energy by way of the two processes of *apūrvakaraṇa* and *anivṛttikaraṇa* at the end of which the soul develops such spiritual strength as is destined to gradually develop and lead it to the final emancipation. In the process of *apūrvakaraṇa* which, like the *yathāpravṛttikaraṇa*, lasts only for less than forty-eight minutes (*antarmuhūrta*), the soul passes through such states as it never experienced before (*apūrvā*). The soul had considerably reduced the duration and intensity of the *karmans* in the process of *yathāpravṛttikaraṇa*, and reduces them still further in the *apūrvakaraṇa*. The *karaṇas* are spiritual impulses that push the soul to fulfil its mission and realize the goal. And this is possible only if the soul can reduce the duration and intensity and also the mass of the karmic matter associated with it. What the soul did automatically without any moral or spiritual effort until now, it now does consciously with spiritual exertion. During the process of *apūrvakaraṇa* the soul undergoes such

¹ It is called *nivṛttikaraṇa* in *PS: Upa. 5*.

purification as has colossal effect on the duration and intensity of the bondage of new *karmans* as well as the accumulated ones. This is made possible by the following four sub-processes which begin simultaneously from the very first instant of the main process:¹ (1) destruction of duration (*sthitighāta*), (2) destruction of intensity (*rasaghāta*), (3) the construction of a complex series (*guṇasreṇī*) of the groups of karmic atoms, arranged in geometrical progression with an incalculable common ratio, transplanted from the mass of karmic matter that would have come to rise after an *antarmuhūrta*² for the sake of their premature exhaustion by fruition, and (4) an unprecedented type of bondage of small duration (*apūrva-sthitibandha*) whose length is much smaller than that of the duration hitherto bound.³ The soul undergoes yet another (5) sub-process known as transference of karmic matter (*guṇa-saṁkrama*). By this process a portion of the karmic matter of the inauspicious types of *karman* is transferred to some other types of *karman*. The mass of karmic matter thus transferred increases every moment until the end of the *apūrvakaraṇa* process.⁴ There are thus five characteristic sub-processes in the process of *apūrvakaraṇa*. At the end of this process the knot (*granthi*) is cut never to appear again. The first process of *yathāpravṛttikaraṇa* leads one face to face with the knot, and the second process of *apūrvakaraṇa* enables one to cross it, while the third process of *anivṛttikaraṇa* leads the soul to the verge of the dawn of the first enlightenment that comes like a flash on account of the absolute subsidence of the karmic matter of the vision-deluding (*mithyātvamohaniya*) *karman*.⁵ The nature of this enlightenment we shall describe later on. The soul undergoes the same five sub-processes, described above, in the process of *anivṛttikaraṇa* also. But here there occurs a new process called *antarakaraṇa* whereby the soul divides into two parts the karmic matter of the vision-deluding *karman* that was to come into rise after the *anivṛttikaraṇa*. The first of the two parts the soul forces into rise during the last few instants of *anivṛttikaraṇa* while the rise of the second part is postponed for an *antarmuhūrta* during which no karmic matter of the vision-deluding *karman* is allowed to rise and produce its effect on the soul. Thus at the end of the process of *anivṛttikaraṇa* the vision-deluding *karman* has no effect on the soul for an *antarmuhūrta*. This *antarmuhūrta* is the period when the soul

¹ See *Kp: Upa*, 12.

² This is equivalent, as already stated, to a period which is less than forty-eight minutes.

³ For a detailed description see *Kg2*, pp. 125-6.

⁴ *Kg2*, p. 126.

⁵ *jā gaṁṭhī tā paḍhamam gaṁṭhī samaicchao apuvvaṁ tu aniyaṭṭtikaraṇam puṇa sammatta-purakkhaḍe jīve.—ViBh*, 1203.

Also Cf. *anādikālād ārabhya yāvad granthisthānam tāvat prathamam yathāpravṛttikaraṇam bhavati tata eva viśuddhatamādhyaavasāya-rūpād anantaram samyaktvalābhāt—Bṛhadvṛtti* on the above gāthā.

enjoys the first dawn of enlightenment or the spiritual vision (*samyaktva* or *samyag-darśana*). It is necessary in this connection to state in brief the nature of this enlightenment or spiritual vision that now brings about a colossal change in the career of the soul.

As we have stated above, there is absolute subsidence of the vision-deluding karmic matter for one *antarmuhūrta* at the end of the process of *anivṛttikaraṇa*. The function of the vision-deluding *karman* is to delude the soul's right attitude towards or predilection for truth. But now as there is no effect of this *karman* on the soul, the vision of truth dawns upon it. This is enlightenment. The soul realizes its own nature during the vision, and it does no more fall into the darkness that it was in until now. Of course, the vision does not last long. But it leaves such indelible impress on the soul as does ever keep it above the previous depth of darkness. The soul may again fall in the darkness. But the darkness is never so deep as before, and that even the soul is sure to get rid of in due course. It is said that on the attainment of the vision the soul attains an insight which it had never attained before. Even as a person born blind can see the world as it is on the sudden acquisition of the eyesight so can a soul having experienced the vision can see the truth as it is. Even as a person suffering from long-drawn disease experiences extreme delight on the sudden disappearance of the disease so does a soul eternally bound to the wheel of worldly existence feel spiritual joy and bliss on the sudden dawn of the enlightenment.¹ This enlightenment is called *aupāsamika samyaktva* because it is due to the *upāśama* (subsidence) of the *karman* that deludes the *samyaktva* (right vision). The vision-deluding *karman*, as we have seen in the third chapter, is nothing but what is known as *avidyā* in the other systems. We can therefore say that the enlightenment dawns on the subsidence of *avidyā*. And this is a very simple truth. The enlightenment is only temporary and the soul attains such enlightenment on more than one occasion during its spiritual career leading to the final eternal enlightenment. Let us come back to the main problem and see what happens after the enlightenment.

We have stated that the vision-deluding karmic matter is divided into two parts by the process of *antarakaraṇa*. The first part has already come into rise in the last part of the *anivṛttikaraṇa*. The second part, the rise whereof was postponed for the duration of enlightenment, is now to come into rise. The content of this part is placed into three heaps according to the difference of intensity during

¹ Cf. jātyandhasya yathā pūṃsaś cakṣurīlābhe śubhodaye
saddarśanaṃ tathai 'vā 'sya samyaktve sati jāyate.
ānando jāyate 'tyantaṃ tāttviko 'sya mahātmanah
sadvyādhyapagame yad vā vyādhitasya sadauśadhāt.

—Quoted in Malayagiri's *Ṭikā* on *Kp: Upa.* 18.

the last instant of the *anivṛttikaraṇa*, that is, the instant just preceding the enlightenment. Of these three heaps, one is pure (that is, does not obscure *samyaktva* 'right vision' by its rise), the second is semi-pure (that is, obscures the right-vision only partially), and the third is impure (that is, obscures the right vision completely).¹ Then from the very first instant of the period of enlightenment the soul begins, by the process called *guṇa-saṁkrama*, transforming the content of the impure heap into pure as well as semi-pure matter and depositing them into the corresponding heaps. The quantity of matter thus transformed increases every moment, the quantity transformed into semi-pure matter being always greater than the quantity transformed into pure matter.² Now in this way at the end of the period of enlightenment the soul is confronted with three qualitatively different heaps of vision-deluding *karman* which was originally homogeneous before the enlightenment. Anyone of these three can come into rise after the period of enlightenment. If it is the pure heap that comes into rise on account of the persistent purity of the soul, then the soul attains purity of character also and attains to a higher stage of spiritual development. But if it is the semi-pure heap that comes into rise then the soul feels rebuff and gradually falls back to the lowest stage. And if it is the impure heap that comes into rise the soul at once finds itself in the lowest stage.

We have now seen how the soul attains the first spiritual vision on account of the subsidence of the karmic matter responsible for the basic defect called perversity of attitude (*mithyātva*). This spiritual vision, however, is only temporary and disappears within a very short time. The soul now attempts in a number of ways to recapture the vision, and make it a permanent possession. The processes that the soul has to undergo for the purpose are quite analogous to the processes already described with slight variation in their details which are not very important. Moreover, the processes follow quite easily from an analysis of the conditions of bondage. There are five conditions of bondage *viz.* perversity of attitude (*mithyātva*), non-abstinence (*avirati*), spiritual inertia (*pramāda*), passions (*kaṣāya*), and the threefold activities (*yoga*) of the body, the sense-organ of speech, and the mind.³ The passions are four *viz.* anger, pride, deceit, and greed each of which again can be of four types *viz.* 'lifelong' (*anantānubandhin*), that which obscures the energy for even partial abstinence (*apratyākhyānāvaraṇa*), that which obscures only the energy for complete abstinence (*pratyākhyānāvaraṇa*), and that which is very fickle and meagre and is effective only occasionally (*saṁjvalana*). We have stated these types in the last chapter also. We shall refer to these four types respectively

¹ *Kp: Uṇa*, 19 with *Ṭikā*.

² *Ibid.*, 20 with *Ṭikā*.

³ *mithyādarśanā-virati-pramāda-kaṣāya-yogā bandhahetavaḥ—TSū*, VIII. 1.

as the first, the second, the third, and the fourth type in the following enquiry as we did in the last chapter too. For the final consummation the soul has to remove all these five conditions. The soul has weakened the hold of the perversity of attitude but has not practised abstinence from evil and immoral deeds. This it has to do by increasing its purity and augmenting its energy for right willing and right conduct. Then the soul has to secure immunity from the spiritual inertia (*pramāda*). But all this is only preliminary activity. The most important activity for spiritual progress, however, is the subduing of the passions. And this is possible only by the repetition of the threefold processes of *yathāpravṛttakarāṇa*, *apūrvakarāṇa*, and *anivṛttikarāṇa*. There are now two ways open for the soul. It may climb up the spiritual ladder by suppressing the passions or it may climb it up by totally annihilating them. The former mode of spiritual progress is known as *upaśamaśreṇi* (ladder of subsidence) and the latter as *kṣapakaśreṇi* (ladder of annihilation). The fifth condition of bondage *viz.* the threefold activities lasts up to the final stage of spiritual ascent, and its absolute elimination is immediately followed by the disembodied emancipation of the soul. It will be helpful for the understanding of the stages of spiritual development (*guṇasthāna*) if we give a brief description of the twofold ladders at this stage of our enquiry.

While climbing up the ladder of subsidence, the soul suppresses, by undergoing the three processes of *yathāpravṛttakarāṇa* etc., the four 'lifelong' passions at the outset and then the three vision-deluding *karmans*. The soul then attains such purification as enables it to rise up from spiritual inertia. But the progress is not steady. The soul repeatedly gets up to the stage of spiritual vigour and falls back to the stage of spiritual inertia. It fluctuates between the state of spiritual vigour and the state of spiritual inertia a hundred times before it reaches the state of steady progress through the repetition of the three processes and begins the gradual suppression of the following sub-types of the conduct-deluding (*cāritramohanīya*) *karman*: the nine quasi-passions¹; the second, the third, and the fourth types of anger; the same three types of pride; the same three types of deceit; and the second and third types of greed. Then the soul suppresses the fourth type of greed and attains a state where all the twenty-eight sub-types of the deluding *karman* are completely suppressed.² The soul's minimum stay at this stage of absolute suppression of the deluding *karman* is for one instant and the maximum for an *antarmuhūrta*. After this stay the soul invariably falls down to the lower stages on the rise of the suppressed passions. The stronger the rise of the passions, the lower is the fall. A soul can climb up this ladder of subsidence only twice in the same life. But the soul which has climbed up the

¹ Vide *supra*, p. 234.

² See *Kgī*, p. 73.

ladder twice cannot climb up the ladder of annihilation in that life and so cannot attain emancipation in the same life. The soul which has climbed up the ladder of subsidence only once has the chance of climbing up the ladder of annihilation and thus attaining final emancipation in that very life.

The ladder of annihilation also is climbed up in almost the same way. Only the souls encased in a strong body can climb up this ladder. By the three processes the soul annihilates at the outset the four 'lifelong' passions. Then the three sub-types of the vision-deluding *karman* are annihilated. If the individual dies at this stage after the annihilation of the above seven sub-types of *karman*, it has to experience three or four more births before it attains emancipation.¹ Otherwise, the soul proceeds further for the gradual annihilation, by means of the threefold processes, of the second and third types of passions, the nine *quasi*-passions, and the fourth type of anger, pride and deceit. Then last of all the soul annihilates the fourth type of greed and attains a state where all the sub-types of the deluding *karman* have been annihilated.² This is the summit of the ladder of annihilation. The soul is now free from passions and immediately attains omniscience and reaches a stage which is known as the state of embodied freedom (*jīvanmukti*).

With this background in mind, let us study the conception of the stages of spiritual development (*guṇasthāna*).³ The soul passes through an infinite number of states while reaching from the lowest to the highest stage of spiritual development. These states have been classified into fourteen stages of spiritual development called *guṇasthānas*. The lowest stage is the state of perversity of attitude towards truth (*mithyādr̥ṣṭi-guṇasthāna*). The soul has the minimum possible degree of right vision at this stage. It has only a very indistinct enlightenment, the minimum that the soul can have, and we have stated on more than one occasion why the soul cannot be absolutely bereft of the enlightenment. Even those souls which have cut the knot (*granthi*) and experienced the spiritual vision on account of the absolute suppression and subsidence (*upaśama*) of the vision-deluding *karman* can fall down to this stage on the rise of the relevant *karman*. But such souls do not sink down to the depth where the souls which have not cut the knot exist. Next we come to the second stage called *sāsvādāna-samyagdr̥ṣṭi*. The soul does not pass on to the second stage from the first, but only halts at it while falling down from some higher stage of spiritual development. Thus if at the end

¹ Cf. athocyeta—kṣīṇasaptako gatyantaram saṅkrāman katitame bhave mokṣam upayāti? ucyate—tṛtīye caturthe vā bhave—Malayagiri's Ṭikā on *Kp: Upa*, 32.

² See *Kg1*, p. 74.

³ This study is based on *Kg1*, pp. 67-77.

of the period of the dawn of the first enlightenment there is the rise of the 'lifelong' passions, the soul falls down from that enlightenment to this stage of *sāsvādāna-samyagdr̥ṣṭi*. Sometimes the soul climbing up the ladder of subsidence also falls down to this stage. And the souls falling down to this stage necessarily fall back to the first stage. Then we come to the third stage of right-cum-wrong attitude (*samyagmithyā-dr̥ṣṭi*). If after the end of the period of the dawn of the first enlightenment there is the rise of the semi-pure heap of the vision-deluding *karman*, the soul sinks down to this stage for an *antarmuhūrta*, and afterwards either falls back to the first stage or rises up to a higher stage of right vision. The fourth stage of spiritual development is called right vision without abstinence (*avirata-samyagdr̥ṣṭi*). The soul has acquired right vision, but is lacking in spiritual strength, and so, in spite of the knowledge and the will it cannot abstain from the wrong path. It has steady vision, but is lacking in the capacity for spiritual self-control in conformity with the vision. The right vision at this stage may be the vision due to the absolute subsidence of the vision-deluding *karman* (*aupāśamika*) or it may be the vision due to the subsidence-cum-dissociation of the relevant *karman* (*kṣāyopāśamika*) which occurs on the rise of the pure heap of the vision-deluding *karman*, or it may be the vision due to the annihilation of the four 'lifelong' passions and the three sub-types of the vision-deluding *karman* (*kṣāyika-samyagdr̥ṣṭi*). For spiritual development the soul must develop the strength of all these three—vision, knowledge, and self-control. At this stage the soul lacks in self-control. It has the requisite vision and knowledge and wisdom. It has the right will. But the energy for self-control is wanting. The soul can rise to the next stages only if it can fulfil this want.

Next we come to the fifth stage of right vision with capacity for partial abstinence (*deśavirata-samyagdr̥ṣṭi*). At this stage the soul is not capable of complete abstinence from immoral deeds on account of the rise of the third type of passions which obscure the capacity for total abstinence. There is only a partial expression of the energy for self-control at this stage. The soul overcomes this weakness in the next stage. But even there the energy of the soul is not fully expressed. The spiritual inertia (*pramāda*) is still there. This is the stage of self-control with spiritual inertia (*pramatta-samyata*). The spiritual inertia is overcome in the next, the seventh, stage of self-control with freedom from spiritual inertia (*apramatta-samyata*).

Next we come to the eighth stage called *apūrvakaraṇa* (or *nivṛtti*).¹ Here the soul attains special purification and is capable of reducing the duration and intensity of the previously bound *karmans* and binds

¹ The Prākṛit equivalent is *niyaṭṭi*.—See *Kgt*, p. 67 (gāthā 2).

new *karmans* of reduced duration and intensity. At this stage the soul does the processes of *sthitighāta* (destruction of duration), *rasaghāta* (destruction of intensity), *guṇasreṇi* (arrangement of series), *guṇasaṃkrama* (transformation of karmic matter), and *apūrvasthitibandha* (bondage of an unprecedented kind of duration)—already described—more vigorously and increases its purity more rapidly. The stage is so called because the soul performs these processes with a vigour and rapidity unprecedented (*apūrvā*) in its history. The soul's maximum stay at this stage is for one *antarmuhūrta*. The soul performs the process of *apūrvakaraṇa*, while climbing up either of the two ladders, at this stage. The soul climbing up the ladder of subsidence remains in the minimum one instant and in the maximum an *antarmuhūrta* at this stage, while the soul climbing up the other ladder remains there, as a rule, for an *antarmuhūrta*. The next, the ninth, stage of development is *anivṛtti-bādara-samparāya*. The soul performs the process of *anivṛttikaraṇa* at this stage while climbing up either of the ladders. There is still the possibility of the attack of even the gross passions (*bādara-samparāya*) and hence the name of the stage. The tenth stage is called *sūkṣma-samparāya* because in it only the subtle (*sūkṣma*) greed of the fourth type can disturb the soul now and then. At this stage the soul is free from the influence of all the passions except very subtle greed. This subtle greed can be interpreted as the subconscious attachment to the body even in the souls which have achieved great spiritual advancement. The soul which has advanced by only suppressing the sub-types of the deluding *karman*, that is, the soul which has climbed up the ladder of subsidence goes up to the eleventh stage of suppressed passions (*upasānta-kaṣāya*). The subtle greed that was active in the previous stage is also suppressed in this stage and the soul is free from the rise of all types of passions. The soul even at this stage has not freed itself from the enveloping influence (*chadman*) of the *karmans* other than the deluding *karman* and hence is 'enveloped' (*chadmastha*). It has suppressed attachment and hence is known as free from attachment (*vitarāga*) at this stage. The full designation of this stage therefore is *upasāntakaṣāya-vitarāga-chadmastha*. The soul stays at this stage for one instant in the minimum and for an *antarmuhūrta* in the maximum, after which it invariably falls down to some lower stage on the rise of the suppressed passions. The soul which, however, has advanced by gradually annihilating the sub-types of the deluding *karman*, that is, the soul which has climbed up the ladder of annihilation goes up from the tenth to the twelfth stage of annihilated passions (*kṣīṇakaṣāya*). The other characteristics of the twelfth stage are identical with those of the eleventh stage. This stage is the summit of the ladder of annihilation as the former is the summit of the ladder of subsidence. The soul

remains for one *antarmuhūrta* in this stage. In the last instant of this stage all the sub-types of the knowledge-covering, intuition-covering and the obstructive (*antarāya*) *karman* are annihilated, and the soul is now absolutely free from all the four types of obscuring (*ghātin*) *karman*. The soul now is in the thirteenth stage of spiritual development. This stage is the equivalent of what is known as the *jīvanmukta* stage in other Indian systems. The Jaina name for this stage is *sayoga-kevali-guṇasthāna*. Of the five conditions of bondage *viz.* perversity, non-abstinence, spiritual inertia, passions, and activity, the first four are now totally annihilated. The last one however still remains, and hence it is *sayoga* (with activity). The soul is now omniscient (*kevalin*). It has now attained full and perfect intuition. There is now perfect expression of spiritual energy. There is however still the rise and existence of the four non-obscuring types of *karman viz.* feeling-producing (*vedanīya*), longevity-determining (*āyus*), body-building (*nāman*), and the status-determining (*gotra*). The soul is not freed from the embodied existence until it reaches the end of the life term already determined by the *āyuhkarman*. There is also the threefold activity of the body, the sense-organ of speech and the mind. But there is no new bondage leading to worldly life. A soul remains in this stage for one *antarmuhūrta* in the minimum and for somewhat less than a *pūrvakoṭi* in the maximum. Before entering into the last and the final, the fourteenth, stage of absolute motionlessness which lasts only for a very short time and is immediately followed by final emancipation, the soul prepares for the stoppage of all activity, gross and subtle. The stoppage of an activity requires another activity as the instrument. And so the soul first stops the gross activities of the sense-organ of speech and the mind by the gross activity of the body. Then it stops the gross activity of the body as well as the subtle activities of the sense-organ of speech and the mind by the subtle activity of the body. The soul then enters the third stage of *śukla-dhyāna*¹ which is 'accompanied with subtle vibration' (*sūkṣmakriya*) and steady (*anivartin*), and stops the subtle bodily activity by means of the activity itself for there is none other than itself. Due to the above *dhyāna* the soul contracts and fills the cavities created in embodied state. It is now reduced. Then it enters the fourth stage of the *śukla-dhyāna* which is bereft of all vibration (*samucchinna-kriya*) and infallible (*apratipātin*). It is now as motionless as a mountain rock (*śaileśa*). Here all the remaining *karman*s are annihilated. This state of absolute motionlessness is the fourteenth stage of *ayoga-kevalin*. The state lasts only for the period of time required to pronounce five short syllables at the ordinary speed. At the end of this period the soul attains unembodied emancipation.

¹ *Vide infra*, p. 292.

It is to be noticed in this connection that the length of the *āyuhkarmān* of a soul attaining emancipation cannot be reduced or increased. And in case the length of any of the other three *karmans* is greater than that of the *āyuhkarmān*, the soul reduces the former length in order to make it equal to the latter. This equalization is possible by a certain process called *samudghāta*. It is a rule that the omniscient must enjoy in full the fruits of the four *karmans* viz. *vedanīya*, *nāman*, *gotra* and *āyus*. It is again usual that the length of the *vedanīya karmān* of an omniscient is greater than the length of his *āyuhkarmān*.¹ The lengths of the said three *karmans* are to be equalized by the process of *samudghāta*. This process lasts only for eight instants, and is an indispensable means of the premature fruition and the consequent exhaustion of the *karmans* of longer durations.² The karmic matter is forced to fructify earlier than the scheduled time by this process. There is a number of types of *samudghāta*. We are, however, concerned with the process of the *samudghāta* of a *kevalin* (omniscient). The soul in the thirteenth stage performs this process just an *antarmuhūrta* before its final emancipation. In the first instant of the process the soul stretches itself vertically both ways and touches the zenith as well as the nadir of the inhabited universe (*loka*), the thickness of this vertical column being the same as that of the body. In the second instant the soul expands itself in the forward and the backward directions up to the end of the *loka*. In the third instant the soul expands sidewise both ways up to the end of the same. The soul now has divided the *loka* into four parts. In the fourth instant the soul expands in the remaining gaps and thus fills up the whole *loka*. Then in the next four instants the soul retraces the steps and returns to its original condition in the eighth instant. Now the soul has equalized the length of the other *karmans* with that of the *āyuhkarmān*.³ It now prepares for the fourteenth stage of absolute motionlessness in the way described above.

¹ See *KgI*, p. 159.

² Cf. *samudghātagato jīvaḥ prasahya karmapudgalān
kālāntarānubhavārthān api kṣapayati drutam.*

—*Lōhaprakāśa*, Dravya, III. 13.

³ Even as a wet cloth dries up sooner when it is fully stretched out, so is the intensity (*rasa*) and consequently the duration (*sthiti*) dried up by the utmost expansion of the soul in the process of *samudghāta*. Cf.

ādrāmbārā—*śuśoṣavad ātma-visāraṇa-viśuṣka-samakarmā.*

—*Ṭikā* on *TSūBh*, IX. 41 (p. 276).

II

THE DOCTRINE OF DHYĀNA

Jainism, like the other systems of Indian thought, attaches supreme importance to *dhyāna* (concentration of mind) as a means to spiritual realization. Along with its purification, the soul develops the capacity for self-concentration.¹ Before coming to the topic of *dhyāna* proper it is necessary to understand the fundamental motive that inspired the whole Jaina outlook towards *dhyāna*. The Jainas, like others in the field, put stress on self-realization. The materialist view of the self as identical with the body is the first thing that one is to get rid of in order to tread the path of spiritual realization. For this purpose one is required to turn inward and concentrate upon the self as distinct and separate from the body. When one is fully convinced of the distinction between self and not-self, one is required to rise still higher and concentrate upon and realize the transcendental self which is free from all the limitations of the empirical self. Ācārya Kundakunda and, following him, Pūjyapāda and Yogīndudeva have very thoroughly discussed this method of self-realization in their respective works viz. *Mokṣaprabhṛta*, *Samādhitānta* and *Paramātmaprakāśa*. They distinguish three states of the self viz. the exterior self (*bahirātman*), the interior self (*antarātman*), and the transcendental self (*paramātman*). The self with the deluded belief that it is none other than the body is the exterior self. The self that clearly discriminates itself from the body and the sense-organs is the interior self. The pure and perfect self free from all limitations is the transcendental self. The exterior self becomes the transcendental self by means of the interior self. Or, in other words, the transcendental self is the self-realization of the exterior self through the intermediary stage of the interior self. The self or the soul is intrinsically pure and perfect. Its limitations are due to its association with karmic matter. Considered from the point of view of *guṇasthāna*, the soul before it cuts the knot (*granthi*) and experiences the first dawn of the spiritual vision is the exterior self,

¹ We leave out of account the habit of the self to concentrate upon a particular object or a theme out of attachment or hatred, love or fear, anger or greed. The Jainas classify such concentration into two types viz. (1) *ārta-dhyāna* (mournful concentration) of mind which occurs when one experiences or apprehends the loss of one's beloved object, or when one is suffering from anguish, or when one contemplates upon one's unsatisfied desires; (2) *raudra-dhyāna* (cruel concentration) which occurs when one contemplates to attack one's enemy, to do an act of injustice, to misappropriate someone's property or to protect one's own. These *dhyānas* are the features of 'animal' life and therefore are left out of account. For further information one may refer to *SthSū*, IV. 1. 247; *TSū*, IX. 31-36 with *Bhāṣya* and *Ṭikā*; Jinabhadra's *Dhyānaśataka*, 6-27.

and the soul after the vision and before the attainment of omniscience is the interior self. On the attainment of omniscience the self becomes the transcendental self. One is to eradicate the interior as much as the exterior self in order to realize the transcendental self. This process of eradication is *yoga*.¹ Self-concentration leads to self-realization. But such concentration is too abstract and as such too difficult to achieve for the beginner. And so a number of yogic practices is prescribed for the purpose. These practices are more of the nature of contemplation than of the nature of concentration. One is required to ever remain conscious of the nature of the world and its sufferings. And for this purpose one must initiate oneself into a certain system of thought. One must start with firm belief in the rightness of the system and should earnestly try to realize the truth advocated by it. The practices prescribed fall into two categories called *dharma-dhyāna* and *śukla-dhyāna*. They lead to final emancipation. Let us see the nature of these *dhyānas* as found in the Jaina literature—the Āgamas as well as the later works.

The Jainas define *dhyāna* as 'the concentration of the thought on a particular object'.² Our thought and its instrument, the mind, are ever restless. The regulation and concentration of these on a particular object is *dhyāna*. The mind is capable of the threefold functions of concentration (*bhāvanā*), contemplation (*anuprekṣā*) and thought (*cintā*). *Dhyāna* consists in the concentration of the mind on a particular object for a certain length of time which in no case can be greater than a *muhūrta* or forty-eight minutes.³ The mind does not become motionless in concentration. But it is regulated and canalized. It thinks in a particular way on a particular object. *Dhyāna* is con-

¹ Cf. *evam tyaktvā bahirvācam tyajed antar aśeṣataḥ eṣa yogaḥ samāsenā pradīpaḥ paramātmanah*.—*Samādhitāntra*, 17.

² *ekāgra-cintā-nirodho dhyānam*—*TSū*, IX. 27.

³ Cf. *jaṁ thiram ajjhavasāṇaṁ taṁ jhāṇaṁ jaṁ calaṁ tayaṁ cittaṁ taṁ hojja bhāvaṇā vā anupehā vā abava cintā. antomuhuttamettaṁ cittāvatthāṇam egavatthummi chaumatthāṇaṁ jhāṇaṁ joganīroho jīṇāṇaṁ tu*.—*Dhyānasataka*, 2-3.

The Jainas believe that the mind cannot remain concentrated on a particular object for more than a *muhūrta* (forty-eight minutes). Of course, it can re-concentrate upon the same object after the period. This is true in the case of the imperfect beings (*chadmastha*). But in the case of those who have achieved omniscience, the problem of concentration of mind does not arise at all. The omniscient need not apply his mind and think. It is therefore held that in the case of the omniscient, the function of *dhyāna* is to stop his physical activity, both gross and subtle, during the last few moments of his worldly existence which are immediately followed by final emancipation. Total stoppage of activity leads to the total stoppage of the inflow of new karmic matter and the soul, on the total dissociation, during the few moments, of all karmic matter bound in the past attains final emancipation.

centration of thought, and not of perception. Now, as one can canalize one's thought for an evil as well as a good purpose, the *dhyāna* is broadly classified into two categories *viz.* inauspicious or evil (*aprasāsta*) and auspicious or good (*prasāsta*). What leads to the inflow and bondage of bad karmic matter is inauspicious concentration, and what leads to the dissociation or destruction of karmic matter is auspicious concentration.¹ We shall leave out of account the first category of *dhyāna* in view of its lack of bearing on our topic.² The second category of *dhyāna* is divided into two types *viz.* *dharma-dhyāna* and *śukla-dhyāna*. Each of these types are again considered in a number of ways. Let us begin with the *dharma-dhyāna* which is the primary condition of spiritual development.

(a) *Dharma-dhyāna*

The *Sthānāṅgasūtra* expounds *dharma³-dhyāna* in these fourfold aspects *viz.* (1) its objects, (2) the signs (*lakṣaṇa*) of a soul possessed of this *dhyāna*, (3) its conditions (*ālambana*), and (4) its afterthoughts.⁴ The immaculate and infallible nature of the revelation (*ājñā*), the fact of universal suffering (*apāya*) and its conditions, the nature of the fruition (*vipāka*) of various *karmans*, and the structure (*samsthāna*) of the universe are the four objects of the *dharma-dhyāna*. The concentration of thought on account of the meditation (*vicaya*) on these objects is called *dharma-dhyāna*. The characteristic sign of a soul capable of this type of concentration is its natural love for and faith in the path it has selected to tread upon and the system of thought which it has been initiated in.⁵ Exposition (*vācānā*), critical enquiry (*pratīpracchanā*), repeated study (*parivartanā*), and reflection (*anuprekṣā*) are the conditions that lead to such concentration of mind. The mind muses upon the following subjects when it retires to the normal state after the concentration: the loneliness of the self in its wanderings, the fleeting nature of the worldly things, the absence of spiritual well-being in the world of mortality, and the nature of the world as an

¹ See *SSi* on *TSū*, IX. 28. Śubhacandra distinguishes three categories of *dhyāna*: (1) *prasāsta*, (2) *asat*, and (3) *śuddha*.—*Jñānārṇava*, pp. 66-7 (verses 29-31).

² *Vide supra*, footnote 1, p. 281.

³ The Prākṛit term is *dharmma*. Some commentators have rendered it as *dharmya*.

⁴ *SthSū*, IV. 1. 247.

⁵ The *SthSū* mentions these four characteristic signs: (1) predilection for the revelation (*ājñāruci*), (2) natural predilection for truth (*nisarga-ruci*), (3) predilection for the scriptures (*sūtraruci*) and (4) predilection for the deep study of the scriptures (*avagāḍha-ruci*).—*SthSū*, IV. 1. 247.

endless motion (*saṃsāra*). Jinabhadra expounds this *dhyāna* from a few other standpoints as well.¹ Thus, for instance, he states the four prerequisite practices—(1) the regular study (*jñāna*) for the achievement of steadiness and purification of the mind, (2) the purification of the attitude (*darśana*) for the sake of removing the delusion (*moha*), (3) the right conduct (*cāritra*) for the purpose of stopping the inflow of new karmic matter and the destruction of the accumulated one, and (4) non-attachment (*vairāgya*) for acquiring steadfastness—for qualifying oneself for *dharma-dhyāna*.² For the beginner it is necessary that he should select a lonely place for his concentration. For those who have achieved control over themselves by the practice of the above four factors, there is no necessity of selection of place.³ As regards the proper time one may select any according to convenience.⁴ One may select any posture (*āsana*) according to one's convenience.⁵ One can attain the highest state of concentration in any place at any time and in any posture. From the viewpoint of the stage of spiritual development (*guṇasthāna*), the *dharma-dhyāna* is possible only in the seventh stage where there is absolute absence of spiritual inertia (*pramāda*) and the full expression of self-control, or in the still higher stages up to the twelfth.⁶

Umāsvāti defines *dharma-dhyāna* as the collection of scattered thought (*smṛti-samanvāhāra*,⁷ literally collection of the memory) for the sake of meditation upon the revelation, suffering, karmic fruition, and the structure of the universe.⁸ Akalaṅka, following Pūjyapāda, holds quite a different view from the one given above regarding the stages of spiritual development wherein the *dharma-dhyāna* is possible.¹⁰ According to him this *dhyāna* is possible from the fourth up to the seventh stage. The ground given is that when the soul has attained right vision (*samyaktva*) in the fourth stage there is no reason why it should not be capable of this *dhyāna*. This *dhyāna* is not possible in the eighth and the higher stages because it is held that it is not possible in either of the two ladders (*śreṇis*). It is not possible to give any independent judgment on this controversy in view of the peculiar character of the problem which can be solved only by reference to scriptural texts. But as the texts of the one party are not acceptable to the other, it is not possible to solve the problem

¹ *Dhyānaśataka*, 28-29.

² *Ibid.*, 30-34.

³ *Ibid.*, 35-36.

⁴ *Ibid.*, 38.

⁵ *Ibid.*, 39.

⁶ *Ibid.*, 63 ; *TSū*, IX. 37-8.

⁷ Pūjyapāda interprets it as (well regulated) thought stream (*cintāprabandha*). —*SSi*, *TSū*, IX. 30.

⁸ *TSū*, IX. 37.

⁹ The term used in *SSi*, *TRā* and *TSiV* is *dharmya*.

¹⁰ *SSi*, IX. 36 ; *TRā*, IX. 36. 14-15 ; *TSiV*, IX. 36.

beyond doubt. Next we come to Siddhasenagani in the commentator of Umāsvāti's *Bhāṣya* on the *Tattvārthasūtra*. Siddhasenagani seems to have summarized the contents of the *Dhyānaśataka* already referred to.¹ He further quotes a number of verses which excellently reveal the function of the *dharma-dhyāna* in leading the soul to higher spiritual stages. When an individual strives to rise higher than the seventh stage, he collects his thought and concentrates it on the self and withdraws his senses and the mind from the worldly things. He aims at final emancipation, and begins to practise the *dharma-dhyāna* in order to destroy the deluding *karmans*. He has the requisite mental strength on account of his robust physical structure. He meditates upon the four objects and rises up.² Next we come to the *Jñānārṇava* of Subhacandra and the *Yogaśāstra* of Hemacandra.

Subhacandra prescribes the practice of fourfold virtues of *maitrī* (friendship with all creatures), *pramoda* (appreciation of the merits of others), *karuṇā* (compassion and sympathy), and *mādhyaṣṭhya* (indifference for the unruly) as the prerequisite condition of *dharma-dhyāna*.³ The slumber of delusion disappears and the quiescence of ecstasy (*yoga*) sets in, and finally the truth reveals itself, when one has perfectly practised these virtues.⁴ As regards the selection of a proper place, it is held that one should be very careful about it, and avoid the bad places.⁵ Concentration of mind should be practised in the holy places that have been purified by great saints. Or one may select a beautiful place that is peaceful and soothing.⁶ A number of postures (*āsana*) is also prescribed. One should select such posture as is the most suitable one for one's concentration. The most important condition of success in concentration however is the robust structure of the body, and the requisite purification of the soul. One can attain the highest state of concentration in any posture provided

¹ See *Ṭīkā* on *TSūBh*, IX. 38 (pp. 271-2).

² *tasmād athā 'pramatta-sthānāt sa viśodhim uttamāṁ prāpya*

.....
jñeyam akhilaṁ vividīṣann adhiṭṭhāsann ca mokṣavidhim akhilaṁ
sandbhāya smṛtim ātmani kiñcid upāvartya dṛṣṭiṁ svām.
viṣayebhya indriyāṇi pratyavahr̥tya ca manas tathā tebhyaḥ
dhārayati manaḥ svātmani yogam prapīdhāya mokṣāya.
dhyānam tataḥ sa dharmyaṁ bhikṣur vicinoti moha-nāśāya
uttama-samhanana-balaḥ kṣapaka-śreṇim upayiyāsan.—Ibid., pp. 272-3.

³ *Jñānārṇava*, XXVII, 4-15.

⁴ *yoganidrā sthitiṁ dhatte mohanidrā 'pasarpati*
āsu samyak prapītāsu syān munes tattva-nīścayaḥ.—Ibid., XXVII. 18.

⁵ *Ibid.*, XXVII. 22-34.

⁶ *Ibid.*, XXVIII. 1-11.

one has the requisite strength, physical, moral, and spiritual.¹ There is no special time prescribed for concentration. One can practise it at any time provided one's mind is cool and collected. According to Subhacandra, only one who is in the seventh stage of spiritual development is properly qualified for such concentration. One in the sixth stage is only secondarily qualified for it.² The person fully qualified for such concentration must be free from spiritual inertia (*apramatta*),³ should possess well-proportioned body (*susamsthāna*), and must have strong physical structure (*vajrakāya*). He must have full control over the senses and steadfastness. He should be well-versed in the scriptures, self-controlled, and perfectly patient.⁴ Subhacandra says that the scriptures recognize the capability for this *dharma-dhyāna* even in those who are deficient in scriptural knowledge and belong to the lower stages.⁵ He also mentions the view that all the stages beginning from the fourth upto the seventh are suitable for this *dhyāna*.⁶ Subhacandra seems to compromise this difference of views by accepting gradation among the persons qualified for such *dhyāna*. We have noticed above the two mutually opposed views regarding the persons qualified for the *dharma-dhyāna*. Subhacandra also is conscious of this opposition and attempts at a happy compromise which is very much appealing. As regards the yogic postures, Subhacandra says that the conquest of posture (*āsana-jaya*) helps the practitioner in keeping steadfast even in the face of adventitious obstacles.⁷ He draws a very beautiful picture of a *yogin* engrossed in self-concentration.⁸ The *yogin* in self-concentration dives deep into the ocean of sympathy and love for all creatures and is absolutely free from attachment to the world. He keeps his body straight and erect and becomes as motionless as a painted figure. His mind is purified by the waves of the ocean of enlightenment. Subhacandra admits the necessity of the various processes of breath-control (*prāṇāyāma*) as well for the development of the power of concentra-

¹ Cf. vajrakāyā mahāsattvā niṣkampāḥ susthirāsanāḥ
sarvāvasthāsv alaṁ dhyātvā gatāḥ prāg yogināḥ śivam.

—*Ibid.*, XXVIII. 13.

² Cf. mukhyopacārabhedena dvau munī svāminau matau
apramattapramattākhyau dharmasyai 'tau yathāyatham.

—*Ibid.*, XXVIII. 25.

³ This is possible only in the seventh stage of spiritual development.

⁴ Cf. apramattaḥ susamsthāno vajrakāyo vaśī sthiraḥ

pūrvavit sanivṛto dhīro dhyātā sampūrṇa-lakṣaṇaḥ.—*Ibid.*, XXVIII. 26.

⁵ *Ibid.*, verse 27.

⁶ *Ibid.*, verse 28.

⁷ kṛtāsana-jayo yogī khedito 'pi na khidyate.—*Ibid.*, XXVIII. 32.

⁸ *Ibid.*, XXVIII: 34-40.

tion.¹ He also prescribes the withdrawal (*pratyāhāra*) of the mind along with the sense-organs from the external objects, and its concentration (*dhāraṇā*) on some place of the body, for instance, the forehead (*lālāṭa*).² Such process is held to be more useful than the regulation of breath which sometimes leads to unnecessary pain and uneasiness. Moreover the processes of breath-control lead to the acquisition of various supernormal powers which are detrimental to the spiritual well-being.³ The most important factor that inspires one for self-concentration and self-realization is the consciousness that the difference between the empirical self and the transcendental self is only one of non-manifestation and manifestation, both being intrinsically possessed of the same attributes which are unmanifest or less manifest in the empirical self, and fully manifest in the transcendental spirit.⁴ One must be conscious of one's latent powers before one can develop them. And when one has been sufficiently conscious of them one must be determined to realize them and exert to the utmost of one's capacity. When one becomes conscious of the eternal nescience that has stifled one's soul one must exert to overcome it and attain enlightenment, now and here.⁵ Only those who have such determination can practise the *dharma-dhyāna*. Matter and spirit with the threefold nature consisting in continuity, origination and disappearance as well as the pure and perfect emancipated spirit, both embodied and disembodied, are held to be objects of this *dhyāna*. The consummation is reached when the formless self, pure and perfect, is concentrated upon. The *yogin* loses his identity and becomes one with the pure self when such concentration is achieved. This is the state of equality (*samarasībhāva*) and unification (*ekikaraṇa*) where the self merges into the transcendental self and becomes non-different from it.⁶ Śubhacandra distinguishes three states of the soul *viz.* the exterior self, the interior self, and the transcendental self in the same way as we have already noticed. One should run away from the exterior self and concentrate upon the

¹ *Ibid.*, XXIX (whole).

² Śubhacandra has enumerated ten such places.—*Ibid.*, XXX. 13.

³ *Cf.* vāyoḥ sañcāra-cāturyam aṇimādyauṅgasādhanaṁ
prāyaḥ pratyūhabijam syān muner muktim abhīpsataḥ.

—*Ibid.*, XXX. 6.

⁴ *Cf.* mama śaktyā guṇagrāmo vyaktyā ca parameṣṭhinaḥ
etāvān āvayor bhedaḥ śakti-vyakti-svabhāvataḥ.

—*Ibid.*, XXXI. 10.

⁵ *Cf.* mayā 'dyai 'va viniśceyaṁ svasvarūpaṁ hi vastutaḥ
chitvā 'py anādi-sambhūtāṁ avidyā-vairi-vāgurām.—*Ibid.*, XXXI. 15.

⁶ *Cf.* so 'yam samarasībhāvas tadekikaraṇaṁ smṛtaṁ
apṛthaktvena yatrā 'tmā liyate paramātmāni.—*Ibid.*, XXXI. 38.

transcendental self by means of the interior self.¹ One can achieve the concentration on the transcendental self by the constant practice in the awareness of the truth of one's identity with it.² Such practices are, according to Śubhacandra, common to both the *dharma* and the *śukla-dhyāna*, there being difference only in the measure of their perfection.³ The concentration of thought on the revelation (*ājñā*), suffering (*apāya*), karmic fruition (*vipāka*), and the structure (*saṁsthāna*) of the universe is also accepted as *dharma-dhyāna*.⁴

Śubhacandra records furthermore the four types of *dhyāna viz.* *piṇḍastha*, *padastha*, *rūpastha* and *rūpātita*,⁵ which it has not been possible for me to trace anywhere in the Jaina works earlier than the *Jñānārṇava*. Of course, we find these types elaborately treated in the *Yogaśāstra* of Hemacandra. But scholars think that the *Yogaśāstra* has borrowed these ideas from the *Jñānārṇava* which is held to be decidedly an earlier work. In the *piṇḍastha*, one is required to concentrate upon five imaginary objects in the following way. (1) One should imagine a vast ocean as big as the world inhabited by animal life (*tiryagloka*) with a thousand-petalled golden lotus as big as the Jambūdvīpa. He should then imagine himself comfortably seated on a white throne situated on the lotus. Then he should imagine himself as getting ready to destroy all the *karmans*. This is called *pārthivī dhāraṇā*.⁶ (2) Then follows the *agneyī dhāraṇā* wherein he is required to imagine fire rising up from the mantric syllables in a lotus situated in the navel and burning the eight-petalled lotus situated in the heart, representing the eight *karmans*. Then he should imagine fire situated outside and burning the external body as well as the lotus situated in the navel. When all these are burnt to ashes the fire is automatically extinguished. (3) After this has taken place one is to imagine a devastating whirlwind which carries away all the ashes left by the fire. This is *śvasanā dhāraṇā*. (4) Then follows the *vārunī dhāraṇā* wherein one is to imagine heavy rainfall which is to wash away all the remaining ashes of the consumed body. (5) Then follows the fifth *dhāraṇā* called *tattvarūpavatī* wherein the *yogin* imagines himself as devoid

¹ Cf. *apāśya bahirātmanāṁ susthīreṇā 'ntarātmanā dhyāyēd viśuddham atyantāṁ paramātmanāṁ avyayam.*

—*Ibid.*, XXXII. 10.

² Cf. *sa evā 'haṁ sa evā 'haṁ ity abhyasyann anāratam vāsanāṁ draḍhayann eva prāpnoty ātmany avasthitim.*

—*Ibid.*, XXXII. 42.

³ Cf. *iti sādharmaṇāṁ dhyeyāṁ dhyānāyora dharmā-śuklayoḥ viśuddhi-svāmi-bhedena bhedaḥ sūtre nirūpitaḥ.*—*Ibid.*, XXXII. 104.

⁴ *Ibid.*, XXXIII-XXXVI.

⁵ *Ibid.*, XXXVII-XL.

⁶ We give only a rough sketch in order to give some idea of these conceptions.

of the seven elements, as possessed of a lustre as pure as the full moon, and as great as the omniscient.¹ This is the nature of the *piṇḍastha dhyāna*. In the *padastha*, one is required to practise concentration with the help of mantric syllables.² Śubhacandra mentions a number of processes of such concentration with the help of *mantras* (incantation) and refers to many supernormal powers achieved by the practice of such processes. But we shall not deal with these in view of their lack of relevant interest. In the *rūpastha* one is required to concentrate his mind on the omniscient *arhats* with all their glory and extraordinary powers, and thus seek inspiration for spiritual endeavour. In the *rūpātita* one is to meditate upon the self as full of consciousness and bliss, pure and formless, supreme and infallible.³

Now we come to Ācārya Hemacandra. Let us begin with Hemacandra's conception of *yoga*. *Yoga*, according to him, is the cause of final emancipation and consists in the threefold jewels of right knowledge, right attitude and right conduct.⁴ Hemacandra has discussed in detail the nature of right conduct.⁵ But then what is the ultimate nature of right knowledge, right attitude, and right conduct? Hemacandra says that it is the self of the ascetic that is right knowledge, right attitude and right conduct.⁶ They are nothing but the comprehension of the self in the self by the self on account of the disappearance of the eternal delusion.⁷ Emancipation is nothing but the conquest of the passions and the senses. One cannot conquer the passions unless one conquers the senses. And the conquest of senses is dependent upon the purification of mind. One should conquer the tendencies of attachment and hatred for the purification of the mind.⁸ And these tendencies can be conquered by equanimity (*śamatva*). Equanimity however is possible only if one has completely given up the sense of mineness. And one should take resort to the

¹ saptadhātu-vinirmuktaṁ pūrṇacandrāmalatviṣaṁ
sarvajñakalpam ātmānaṁ tataḥ smarati saṁyami.—*Ibid.*, XXXVII. 28.

² Cf. padāny ālambya puṇyāni yogibhir yad vidhīyate
tat padasthaṁ mataṁ dhyānaṁ vicitra-naya-pāragaiḥ.
—*Ibid.*, XXXVIII. 1.

³ cidānanda-mayaṁ śuddham amūrtaṁ paramākṣaram
smared yatrā 'tmanā 'tmanā tad rūpātitaṁ iṣyate.—*Ibid.*, XL. 16.

⁴ Cf. caturvarge 'graṇīr mokṣo yogas tasya ca kāraṇam
jñāna-śraddhāna-cāritra-rūpaṁ ratna-trayaṁ ca saḥ.
—*Yogaśāstra*, I. 15.

⁵ *Ibid.*, I-III.

⁶ ātmai 'va darśana-jñāna-cāritrāṇy athavā yateḥ.—*Ibid.*, IV. 1.

⁷ Cf. ātmānam ātmanā vetti mohatyāgād ya ātmani
tad eva tasya cāritraṁ taj jñānaṁ tac ca darśanam.—*Ibid.*, IV. 2.

⁸ manaḥśuddhyai ca kartavyo rāga-dveṣa-vinirjayaḥ.—*Ibid.*, IV. 45.

twelfefold contemplation¹ in order to conquer the sense of mineness.² One should practise *dhyāna* after one has attained equanimity, because without equanimity one would try in vain to achieve concentration of mind (*dhyāna*).³ Concentration of mind leads one to the knowledge of the self, and the knowledge of the self leads to the destruction of the *karmans*, which means emancipation.⁴ Hemacandra then classifies *dhyāna* as *dharmya* and *śukla*. The four virtues of friendship (*maitri*), appreciation (*pramoda*), sympathy (*kāruṇya*) and indifference (*mādhyasthya*) are recognized as the sustainers of *dharmya dhyāna*. Hemacandra also deals with the questions of the selection of proper place, postures,⁵ regulation of breath (*prāṇāyāma*),⁶ withdrawal (*pratyāhāra*) of the mind with the senses, and fixing (*dhāraṇā*)⁷ of the mind on different places. In these matters he closely follows Śubhacandra, and therefore we do not state his views because that would be only repetition of what we have already stated. Hemacandra also recognizes the types of *piṇḍastha*, *padastha*, *rūpastha*, and *rūpālīta dhyāna*.⁸ The other particulars about the *dharmya-dhyāna* are as they are usually found elsewhere.

Hemacandra states some facts about *dhyāna* on the basis of his own experience. He distinguishes four kinds of mental states *viz.* scattered (*vikṣipta*), scattered-cum-collected (*yātāyāta*), collected (*śliṣṭa*), and merged (*śulīna*).⁹ The scattered mind is ever restless. The scattered-cum-collected can sometimes concentrate itself and experience spiritual joy. The third kind is capable of greater concentration and spiritual joy. The mind reaches the fourth state when it becomes perfectly steady and enjoys supreme bliss. Hemacandra also recognizes three distinct selves *viz.* the exterior, the interior, and the transcendental, and prescribes the rejection of the exterior, and concentration upon the transcendental by the interior.¹⁰ He insists upon the help and guidance of a competent *guru* (preceptor) for the revelation of truth.¹¹ He also insists upon the supreme importance of the practice of detachment and indifference. He discourages forcible withdrawal of the mind and the senses, but asks to control them by

¹ *Vide supra*, p. 263.

² *sāmyaṁ syān nirmamatvena tatkrte bhāvanāḥ śrayet.—Ibid.*, IV. 55. The *bhāvanās* are also known as *anuprekṣās* (contemplations).

³ *śamatvam avalambyā 'tha dhyānaṁ yogi samāśrayet vinā śamatvam ārabdhe dhyāne svātmā vidambhyate.—Ibid.*, IV. 112.

⁴ *Cf. mokṣaḥ karmakṣayād eva sa cā 'tma-jñānato bhavet dhyānasādhyaṁ mataṁ tac ca tad dhyānaṁ hitam ātmanāḥ.*

—*Ibid.*, IV. 113.

⁵ *Ibid.*, IV. 123-33.

⁶ *Ibid.*, V. 1-273.

⁷ *Ibid.*, VI. 6-8.

⁸ *Ibid.*, VII-X. Hemacandra uses the word *śarīrastha* for *piṇḍastha*.

⁹ *Ibid.*, XII. 4.

¹⁰ *Ibid.*, XII. 6.

¹¹ *Ibid.*, XII. 13-17.

means of the practice of indifference. When the soul ceases to impel the mind, the mind has no reason to impel the senses. And the senses being inactive, the worldly things lose all charm and fascination. Gradually the mind ceases to exist. With the cessation of the mind the truth reveals itself to the soul.

(b) *Sukla-dhyāna*

Forbearance, humility, straightforwardness, and freedom from greed are the conditions of the *sukla-dhyāna*.¹ In the *dharma-dhyāna*, the mind concentrates upon the general features of worldly existence. But in the *sukla-dhyāna*, the mind gradually shortens its field of concentration. The mind now concentrates upon atom and becomes steady and motionless. And on the attainment of omniscience, the functions of mind are completely annihilated.² Even as the poison that has spread all over the body is first brought back and collected at the point of bite by a *mantra* (incantation) and then totally removed by a more powerful *mantra*, exactly so is the mind wandering all over the universe first concentrated on an atom by means of *yoga*, and finally its functions are destroyed by the omniscient soul.³ The *sukla-dhyāna* has four types. The function of the first two types is to collect and concentrate the mind on the minutest possible entity. When one has achieved perfection in this and has lost all attraction for the worldly things, one attains pure and perfect enlightenment. The functions of the mind are now no more there. There is now no more conceptual thinking. The function of *dhyāna* at this stage is not the concentration of thought because there is now no thought. The soul is now omniscient. The *dhyāna* is now utilized for the purpose of stopping the activities of the sense-organ of speech and the body. This is done by the last two types of the *sukla-dhyāna*.⁴ The last type of *sukla-dhyāna* is immediately followed by final emancipation. Let us now see the nature of the four types of *sukla-dhyāna*.

Conceptual thinking based on scriptural knowledge, technically called *vitarka*,⁵ is the background of the first two types of *sukla-dhyāna*. Accordingly both these types are *savitarka*.⁶ In the first type, the mind concentrates upon the thought of the various modes such as origina-

¹ Cf. *āha khaṁti-maddava-'jjava-muttio jīṇamayapahāṇāo ālambanāṁ jehim sukka-jjhāṇaṁ samāruhai.*—*Dhyānaśataka*, 69; vide also *SthSū*, IV. 1. 247.

² *Dhyānaśataka*, 70.

³ *Ibid.*, 71-72.

⁴ *Ibid.*, 76.

⁵ Cf. *TSū*, IX. 45 with *Bhāṣya*.

⁶ Cf. *TSū*, IX. 44.

tion, continuity and disappearance of a particular entity from a number of standpoints. In other words, the mind concentrates upon the aspect of difference (*prthaktva*) of the objects of conceptual thinking (*vitarka*). Moreover, in this type there is *vicāra*, that is, movement from one aspect of the entity to another, from one verbal symbol to another as well as from one kind of activity to another.¹ Accordingly this type is known as *prthaktva-vitarka-savicāra*.² In the second type there is no *vicāra* (movement). Nor does the mind concentrate upon the various aspects of an entity. The mind, in this type, concentrates upon a single mode (*ekatva*) of an entity. And hence this is known as *ekatva-vitarkā-'vicāra*.³

The third type of *śukla-dhyāna* is known as *sūkṣma-kriyā-'nivartin*⁴ (accompanied with subtle physical movement and infallible). This *dhyāna*, as we have already stated,⁵ is resorted to by the omniscient a few minutes before his final emancipation. In this *dhyāna* all the activities, gross and subtle, of the mind and the sense-organ of speech as also the gross activities of the body are absolutely stopped. There are, however, present the subtle activities of the body such as the physiological processes. Moreover, this *dhyāna* is infallible (*anivartin*) because one does not return to the previous state when this *dhyāna* is over, but rises up to the last type which is immediately followed by emancipation. And hence this type of *śukla-dhyāna* is known by the above term.⁶ In the last type of *śukladhyāna* even the remaining subtle activities are stopped (*vyavacchinna*). And moreover there is no fall (*pratipāta*) from it because it is immediately followed by final emancipation. Accordingly it is known as *vyavacchinna-kriyā-'pratipātin*.⁷ In this *dhyāna* the self becomes as motionless as a rock being devoid of all movements of mind, the sense organ of speech, and the body. This is the consummation of *śukladhyāna*.⁸

The knowledge of the scriptures is an essential qualification of the first two types of *śukladhyāna*. One must have, moreover, a good physical structure (*saṁhanana*) and be at least in the seventh stage of spiritual development. The first two types are possible only upto the twelfth stage of spiritual development. In the thirteenth and the

¹ *TSū*, IX. 46. Cf. also

saṅkrāntir arthād arthaṁ yad vyaūjanād vyaūjanaṁ tathā
yogāc ca yogam ity eṣa vicāra iti vā mataḥ.—*Tikā* on *TSūBh*, IX. 43.

² *Dhyānaśataka*, 77-78; *SthSū*, IV. 1. 247.

³ *Dhyānaśataka*, 79-80.

⁴ It is also called *sūkṣmakriyā-'pratipātin*. See *TSū*, IX. 42.

⁵ *Vide supra*, p. 279.

⁶ *Dhyānaśataka*, 81.

⁷ It is also known as *vyuparatakriyā-'nivartin*.—*TSū*, IX. 42.

⁸ *Dhyānaśataka*, 82.

fourteenth stages, only the last two types are possible.¹ The time when the omniscient soul takes resort to these *dhyānas*, and their purpose and necessity, we have already stated.

The first two types of *śukladhyāna* are followed by the contemplation (*anuprekṣā*) of these four objects: (1) suffering and its conditions, (2) the evil nature of worldly existence, (3) the endless continuity of the world, and (4) the impermanence of all things.² Freedom from fear, freedom from delusion, discrimination, and absolute renunciation and detachment are the characteristic signs of the *śukladhyāna*.³

Akalanāka's *Tattvārtha-rājavārttika*, Vidyānandi's *Tattvārthaśloka-vārttika*, Śubhacandra's *Jñānārṇava*⁴ and Ācārya Hemacandra's *Yogaśāstra*⁵ give elaborate description of *śukladhyāna*. But there is no essential deviation from the old scheme, and so we do not advert to these works as this will involve reduplication.

III

HARIBHADRA'S COMPARATIVE STUDIES IN YOGA

Haribhadra made a very valuable contribution to the comparative study of *yoga*. He composed a number of works on the subject. His *Yogabindu* and *Yogaḍṛṣṭisamuccaya* are very valuable works. The *Yogaviṃśikā* and the *Śoḍaśakas* also deserve notice. We are dealing with these works in a separate section in view of their supreme importance and unique character in the Jaina literature on *yoga*. We have already stated that Upādhyāya Yaśovijaya revived the studies of Haribhadra. We shall therefore advert to his works as well for the sake of better understanding of Haribhadra's works. We shall begin with the *Yogaviṃśikā* and the *Śoḍaśakas*, and then come to the *Yogabindu* and the *Yogaḍṛṣṭisamuccaya*. We shall refer, where necessary, to the other works of Haribhadra as well.

All spiritual and religious activities that lead towards final emancipation are considered by Haribhadra as *yoga*. But special importance should be attached, he says in his *Yogaviṃśikā*, to these five kinds of activities: (1) practice of proper posture (*sthāna*), (2) correct utterance of sound (*ūrṇa*), (3) proper understanding of the meaning (*artha*), (4) concentration on the image of a *tirthaṅkara* in his full glory (*ālambana*), and (5) concentration on his abstract attributes (*anālambana*). Of these five, the first two constitute external spiritual

¹ *Ibid.*, 64; *TSū*, IX. 40-41.

² *Dhyānaśataka*, 88. See also *SthSū*, IV. 1. 247.

³ *Dhyānaśataka*, 90-92. See also *SthSū*, IV. 1. 247.

⁴ *Prakaraṇa*, XLII.

⁵ *Prakāśa*, XI.

activity (*karmayoga*) and the last three internal spiritual activity (*jñānayoga*).¹ These activities can be properly practised only by those individuals who have attained to the fifth or a still higher stage of spiritual development (*guṇasthāna*). One reaches the consummation of these activities in the following order. At the outset one develops an interest in these activities, and comes to have a will (*icchā*) for practising them. Then he takes an active part in them, and begins actual practice (*pravṛtti*). Gradually he becomes steadfast in them and achieves stability (*sthairya*). Finally he gains mastery (*siddhi*) over the activities.² Each of the five activities is mastered in this order. First of all one is to master the posture (*sthāna*), then correct utterance (*ūrṇa*), then the meaning (*artha*). After that one should practise concentration upon an image (*ālambana*), and finally one should attempt at mastery over the concentration upon the abstract attributes of an emancipated soul. This is a full course of yogic practice. One may practise these spiritual activities either out of love (*prīti*), or reverence (*bhakti*), or as an obligatory duty prescribed by scriptures (*āgama* or *vacana*), or without any consideration (*asaṅga*).³ When a spiritual activity is done out of love or reverence it leads to worldly and other-worldly prosperity (*abhyudaya*). And when it is done as a duty or without any consideration whatsoever it leads to final emancipation.⁴ Of the fivefold activities mentioned above, the last two *viz.* concentration of the mind upon the image of a *tīrthaṅkara*, or upon the abstract attributes of him are the most important. We shall therefore deal with them in some detail.

When one has practised posture (*sthāna*), correct utterance (*ūrṇa*), and the correct understanding of the meaning, one is qualified for concentration (*dhyāna*). The beginner is to practise concentration on an image of a *tīrthaṅkara* in his full glory and splendour. When one has perfected this practice and has achieved steadfastness, one begins the practice of concentration on the abstract attributes of a *tīrthaṅkara*. This concentration is known as *anālambana* inasmuch as its object is not a concrete entity perceptible by a sense-organ.⁵ The soul at this stage concentrates upon the abstract attributes which are not the objects of empirical perception. By this time the soul has reached the seventh stage of spiritual development (*guṇasthāna*). The concentration is however only in its primary stage even in the seventh *guṇasthāna*.

¹ YV, 1-2; ŚP, XIII. 4; for sālambana and nirālambana yoga see ŚP, XIV. 1.

² YV, 4.

³ YV, 18; ŚP, X. 1.

⁴ ŚP, X. 9.

⁵ The word *anālambana* does not mean 'devoid of any ālambana (object)' but only 'devoid of a concrete ālambana'. The prefix *a(n)* here means 'abstract' or 'subtle' (*sūkṣma*). Cf. *sūkṣmo 'indriyaviṣayatvād anālambano nāma yogah*. -Yaśovijaya's *Tikā* on YV, 19; also cf. ŚP, XIV. 1.

The soul develops an irresistible urge for the realization of the transcendental self and reaches the eighth stage of spiritual development on the ladder of annihilation (*kṣapakaśreṇi*). The concentration becomes more steadfast at this stage. The soul has now achieved full detachment from the world, and earnestly proceeds onwards to the realization of the truth. It now does not rest until it has reached the consummation. The soul is then in the ninth *guṇasthāna* and is pressing forward to the twelfth on the ladder of annihilation. It has now revealed its full capacity (*sāmarthyayoga*)¹ for spiritual development and is bound to reach the twelfth stage and attain the knowledge of the transcendental self. In this state the soul attains concentration on the abstract attributes. Of course, it has not realized those attributes. But it has an ardent spiritual urge for the realization of them. This is *anālabhana yoga*.² The soul is detached from the world and is on the verge of realizing the self. It has not yet realized the self, but is only striving for it. And so it is not concentrated on any object whatsoever at this stage. This is the reason why the concentration is without any object.³ The soul is here compared with an archer, the ladder of annihilation with bow, the realization of the self with the target and the concentration with the arrow. The *anālabhana yoga* lasts until the arrow is shot. The arrow is sure to pierce the target. The soul immediately attains realization of the self as the consummation of the concentration.⁴ The soul, as we have stated, concentrates upon the abstract formless (*arūpin*) attributes of the transcendental self in the *anālabhana dhyāna*. The distinction therefore between the *sālabhana* and the *anālabhana yoga* is this that in the former one concentrates upon an object having form (*rūpin*) while in the latter on a formless object (*arūpin*).⁵ Yaśovijaya, following Haribhadra, says that this *anālabhana yoga* is known as *samprajñāta samādhi* in another (that is, Patañjali's) system.⁶ The consummation of this *anālabhana* concentration is omniscience which, according to Yaśovijaya, is the state of *asamprajñāta samādhi* of Patañjali's system. The functions of the mind and the sense-organs cease when omniscience is achieved, and so there is annihilation of all the transformations of the mind

¹ It is a technical term for the meaning whereof *vide infra*, p. 300.

² Cf. *sāmarthyayogato yā tatra didṛkṣe 'ty asaṅgasaktyāḍhyā sā 'nālabhanayogaḥ proktas taddarśanam yāvat.*—*ŚP*, XV. 8.

³ Cf. *tatrāpratiṣṭhito 'yaṁ yataḥ pravṛttaḥ ca tattvatas tatra tenā 'nālabhano gītaḥ.*—*ŚP*, XV. 9.

⁴ Cf. *drāḡ asmāt taddarśanam iṣupāta-jñāta-mātrato jñeyam etac ca kevalam taj jñānam yat tat param jyotiḥ.*—*ŚP*, XV. 10.

⁵ Cf. *rūpi-dravyaviśayaṁ dhyānaṁ sālabhanam arūpaviśayaṁ ca nirālabhanam iti*—Yaśovijaya's *Ṭikā* on *YV*, 19.

⁶ *eṣa eva samprajñātaḥ samādhis tīrthāntariyair gīyate*—*Ibid.*, *YV*, 20.

(*aśeṣavṛttinirodha*). And so it is not improper to compare the state of omniscience with the *asamprañāta samādhi* of the Sāṅkhya-Yoga.¹ There is however another higher stage of this *samādhi*. The soul attains that stage in the fourteenth *guṇasthāna*² where, as we have already stated, all the activities, gross and subtle, are totally stopped. The soul is now devoid of all vibrations caused by its association with matter. It has now annihilated all the residual *karmans* and immediately attains final emancipation. This stage of concentration, says Yaśovijaya, corresponds to the *dharmamegha* of Patañjali's system, to *amṛtātman* of yet another system, to *bhavaśatru* of a third system, to *śivodaya* of yet another, to *sattvānanda* of yet others, and to *para* of a still another school.³

The above study is mainly based on the *Yogavimśikā*. Now we come to the *Śoḍaśakas*. There are some primary defects of the mind which are to be removed before practising the yogic processes. The minds of the common people (*prthagjanacitta*) are vitiated by these defects. Haribhadra enumerates them as eight *viz.* inertia (*kheda*), anxiety (*udvega*), unsteadiness (*kṣepa*), distraction (*utthāna*), lapse of memory (*bhrānti*), attraction for something else (*anyamud*), mental disturbance (*ruk*), and attachment (*āsaṅga*).⁴ The mind of a *yogin* should always be free from these defects. It should be calm and quiet (*śānta*), noble and great (*udātta*). It should be free from all impurities and intent on the well-being of others (*parārthanīyata*).⁵ Such minds are capable of concentration of the highest order, and are known as *pravṛttacakra*⁶ (engaged in yogic practices day and night). Gradually by practising the concentration of mind the soul realizes itself. This self-realization is known as 'supreme bliss' (*paramānanda*) and freedom from nescience (in the Vedānta); it is known as freedom from the specific qualities (in the Nyāya-Vaiśeṣika system); it is the extinguished lamp (*vidhmālādīpa*) of the Buddhists; it is extinction of animality (*paśutvavigama*), end of suffering (*duḥkhānta*), and detachment from the elements (*bhūtavigama*).⁷ Haribhadra thus tries to show the unanimity of the conceptions of final self-realization of all the systems of thought. He then asks the enquirers to keep their

¹ Cf. kevalajñāne 'śeṣavṛttyādi-nirodhāl labdhātma-svabhāvasya mānasa-vijñāna-vaikalyād asamprañātatvasiddhiḥ—*Ibid.*

² ayam cā 'samprañāta-samādhir dvidhā—sayogikevalibhāvi ayogikevalibhāvi ca. ādyo manovṛttinām vikalpajñānarūpāṇām atyantocchedāt sampadyate. antyaś ca paṇḍitarūpāṇām—*Ibid.*

³ ayam cā dharmamegha iti Pātañjalair gīyate, amṛtātme 'ty anyair bhavaśatru ity aparaiḥ, śivodaya ity anyaiḥ, sattvānanda ity ekaiḥ, paraś ce 'ty aparaiḥ—*Ibid.* See YBi, 422.

⁴ ŚP, XIV. 2-3.

⁵ ŚP, XIV. 12.

⁶ For the technical meaning of the term see YDS, 210.

⁷ ŚP, XVI. 1-4.

minds open and investigate the truth with perfect detachment and freedom from prejudices. For this purpose he enumerates eight virtues which are necessary for the pursuit of truth. They are: freedom from prejudice (*adveṣa*), inquisitiveness (*jijñāsā*), love for listening (*śuśrūṣā*), attentive hearing (*śravaṇa*), comprehension (*bodha*), critical evaluation (*mīmāṃsā*), clear conviction (*pariśuddhā pratīpatti*), and earnest practice (*pravṛtti*) for self-realization.¹

Now we come to the *Yogabindu*. The object and purpose of *yoga* is the realization of truth. And as there is no controversy about this object and purpose of *yoga* there should be none regarding the nature of *yoga* as well.² The worldly existence is a fact accepted by all. And freedom from it is the *summum bonum* of every spiritual system. The problem before us is only the means to that end. Haribhadra says that the same principle is expressed by different terms in different systems. Thus the selfsame principle of consciousness is known as *puruṣa* in the Vedānta as well as the Jaina system, as *kṣetravīty* in the Sāṅkhya system, as *jñāna* in the Buddhist school. Similarly the fundamental ground of worldly existence is known as *avidyā* in the Vedānta and the Buddhist system, *prakṛti* in the Sāṅkhya school, and *karman* in the Jaina system. Moreover, the relation between matter and spirit is known as *bhrānti* in the Vedānta and the Buddhist system, *pravṛtti* in the Sāṅkhya school, and *bandha* in the Jaina system.³ There is thus fundamental unity among all the apparently conflicting systems of thought. There ought to be no real controversy among them about the fundamental things. Truth is truth. It is our different ways of looking at it that is responsible for the building up of different systems. Haribhadra does not attempt at cheap and superfluous compromise, but only tries to show the fundamental unity of all thought. Every earnest student of philosophy has his own way of looking at the truth. And the result is the origination of different systems. Haribhadra asks us to see unity in difference. At least for a spiritual aspirant it is necessary to avoid controversy and strive for self-realization. About the path of self-realization there is absolutely no controversy among the otherwise mutually conflicting systems. Haribhadra lays down these five steps as a complete course of *yoga*: *adhyātma* or contemplation of truth accompanied by moral conduct, *bhāvanā* or repeated practice in the contemplation accompanied by the steadfastness of the mind, *dhyāna* or concentration of the mind, *śamātā* or equanimity, and *ṛttisamkṣaya* or the annihilation of all the traces of *karman*.⁴ But one is not capable

¹ ŚP, XVI, 14.

² Cf. *mokṣahetur yato yogo bhidyate na tatha kvacit sādhyābhedāt tathābhāve tū 'ktibhedo na kāraṇam*.—YBi, 3.

³ YBi, 17-18 with Svopajñāvṛtti.

⁴ YBi, 31.

of this *yoga* until and unless one has worked out the requisite purification of the self. The soul, as we have already stated, naturally moves towards emancipation. It is because of this inherent capacity that the soul comes face to face with the knot and cuts it asunder. We have stated the process of cutting the knot. The worldly existence of a soul falls into two periods *viz.* dark (*kṛṣṇa*), and white (*śukla*). The soul in the period preceding the cutting of the knot is known as belonging to the dark period (*kṛṣṇapāṅkṣika*), and it is known as belonging to the white period (*śuklapāṅkṣika*) when it has cut asunder the knot. The duration of the white period is much shorter in comparison with that of the dark period.¹ Only a soul belonging to the white period and following the moral conduct is capable of the first stage called *adhyātma*.² From the viewpoint of the stages of spiritual development, only the souls in the fifth or some higher stage are capable of it. But the problem is why should a soul cross into the white period at all? Or, why should not all the souls do so? Haribhadra says that it is all due to the inherent nature of things.³ He also refers to the view of an exponent of the Sāṅkhya system, named Gopendra, which holds that the *puruṣa*, the principle of consciousness, does not even enquire about the path of realization unless and until the *prakṛti* has turned her face from him.⁴ It is the nature of the spirit to get disentangled from matter. But this disentanglement is possible only when its conditions are fulfilled. However pious and virtuous and spiritually advanced one may appear to be, one is not capable of *yoga* unless one has cut the knot and attained the requisite purification of the soul. After such state has been achieved the soul is fit for the preliminary preparation (*pūrvasevā*) for *yoga*. This preliminary preparation consists in the worship of the preceptor and the like, good conduct, austerity, and absence of hatred for the final emancipation.⁵ The soul now attains right attitude and becomes a *bodhisattva*.⁶ All the characteristics of a *bodhisattva* are present in such soul. Thus the soul henceforth does no more fall to the depth wherein heretofore it had been. A *bodhisattva* does not commit an evil act from the depth of his heart, but if he does so at all he does only physically. There is no more spiritual degeneration.⁷ The soul which has cut the

¹ The length of the white period is only less than even one pudgalaparāvarta while the length of the dark period covers an infinite number of such pudgalaparāvartas. A pudgalaparāvarta is the time required by a soul to absorb as *karman* at least once all the atoms of the universe and release them after they have come to fruition.

² YBi, 72.

³ Cf. YBi, 77.

⁴ Ibid., 100-101.

⁵ pūrvasevā tu tantrajñair gurudevādipūjanam
sadācāras tapo muktyadveṣaś ce 'ha prakīrtitā.—YBi, 109.

⁶ YBi, 270.

⁷ Cf. *ibid.*, 271.

knot fulfils this characteristic. It now takes interest exclusively in the well-being of others, acquires wisdom, treads upon the right path, becomes noble, and appreciates merits.¹ It has now attained enlightenment (*bodhi*). But if the conception of a *bodhisattva* is narrowed down and made to include only those rare souls who are destined to redeem the world from sin and suffering, Haribhadra says that the Jaina conception of a *tirthaṅkara* fulfils that ideal.² There are some souls who are naturally inclined towards universal well-being and are destined to be *tirthaṅkaras* (founders of religion). Such souls are *bodhisattvas* in the true sense of the term.

In this connection Haribhadra distinguishes three categories of souls destined to be emancipated. The first category comprises such souls who, as soon as they experience the first dawn of enlightenment on the annihilation of the knot, make determination to redeem the world from its suffering by means of the enlightenment and work strenuously in accordance with the determination. These souls are destined to become *tirthaṅkaras*.³ The second category comprises those souls who are intent upon the well-being of only a limited circle of relatives by means of the enlightenment. These souls become *gaṇadhara*s (literally the possessors of the *gaṇa* 'group' of virtues of transcendent intuition, knowledge and the like), that is, the chief disciples of the *tirthaṅkaras*.⁴ The third category comprises those souls who strive for the well-being of themselves with little care for others. These souls are destined to become ordinary (*muṇḍa*) *kevalins*.⁵

Let us revert to the topic of preliminary preparation for *yoga*. After this preparation the soul becomes fit for the first stage of *yoga* called *adhyātma*. The soul now observes the five vows and meditates upon the truth. It now cultivates universal friendship, appreciates merits of others, develops sympathy for the suffering, and remains indifferent to the wicked. By these practices the soul overcomes the *karmans*, reveals its spiritual energy, improves its power of self-concentration, and becomes wise.⁶ It then becomes fit for the second stage called *bhāvanā*. This stage is the consummation of the first. The soul now maintains steady progress. Its power of concentration increases. It now desists from bad habits and develops good ones.⁷ The third stage is *dhyāna*. We have already described it. Then we come to the fourth stage of equanimity (*samatā*). Here the soul makes correct estimate of the nature and value of things, and consequently loses attachment for them. The soul is now disillusioned and does

¹ Cf. *ibid.*, 272.² *Ibid.*, 274.³ *Ibid.*, 284-8.⁴ *Ibid.*, 289.⁵ *Ibid.*, 290.⁶ *Ibid.*, 358-59.⁷ *Ibid.*, 360-1.

not attach any importance to the supernormal powers that it might have acquired by means of the *yoga*.¹ Then it reaches the fifth stage called annihilation of the residual *karmans* (*vr̥ttisaṃkṣaya*). It now gradually destroys the accumulated *karmans* once for ever. On the annihilation of the obscuring (*ghātīn*) *karmans*, the soul attains omniscience. Then in due time it attains final emancipation.² This is in brief the plan of the *Yogabindu*.³

Next we come to Haribhadra's famous work *Yogaḍṛṣṭisamuccaya*. The author here distinguishes eight stages of yogic development. The work records a quite novel plan of classification of yogic stages. The most important feature of spiritual development is acquisition of *samyagḍṛṣṭi* (love of truth). The soul undergoes gradual purification and along with the purification its *ḍṛṣṭi* (love of truth) becomes progressively steady and reaches consummation in the realization of the truth. This gradual development of the *ḍṛṣṭi* has been classified into eight stages viz. *mitrā*, *tārā*, *balā dīprā*, *sthirā*, *kāntā*, *prabhā*, and *parā*. Before coming to the description of these *ḍṛṣṭis* we shall refer in brief to the threefold *yoga* with the description of which the *Yogaḍṛṣṭisamuccaya* opens.

A qualified yogic practitioner passes through a number of stages before he reaches the consummation of the practice. Sometimes even in spite of his knowledge and will he falters in his practice on account of spiritual inertia (*pramāda*). This faltering practice is called *icchāyoga*.⁴ The practice of one who has revealed spiritual energy and does never falter in his yogic practices, strictly follows the scriptural injunctions, and has developed penetrating insight is called *śāstrayoga*.⁵ The practice of one who has fully mastered the scriptural injunctions and has developed the power to transcend them is called *sāmarthyayoga*.⁶ This latter *yoga*, again, is of two kinds viz. (1) that which is accompanied by the dissociation of all the acquired virtues (*dharma-saṃnyāsa*), and (2) that which effects the stoppage of all activity (*yoga-saṃnyāsa*).⁷ The first kind occurs at the time when the soul undergoes the process of *apūrvakaraṇa* for the second time in the ninth stage of spiritual development while the second occurs in the last stage of spiritual development immediately after which the soul attains final emancipation.⁸ These viz. *icchāyoga*, *śāstrayoga*, and *sāmarthyayoga* are the three broad divisions of all the possible stages of *yoga*. The

¹ *Ibid.*, 364-5.

² *Ibid.*, 366-7.

³ Upādhyāya Yaśovijaya has followed this plan in his *Dvātrīṃśikā* No. 12 to 18 as contained in the *Ovātrīṃśad-dvātrīṃśikā* published by Śrī Jaina-Dharma-prasāraka Sabhā, Bhāvnagar.

⁴ *YDS*, 3.

⁵ *Ibid.*, 4.

⁶ *Ibid.*, 5.

⁷ *Ibid.*, 9.

⁸ *Ibid.*, 10.

eight *dr̥ṣṭis* which we shall now describe are only the elaboration of these three.¹

Dr̥ṣṭi means attitude towards truth. This attitude is wrong and perverse so long as the soul has not cut the knot and attained purification. The perverse attitude is known, as we have stated on more than one occasion, as *darśanamoha* or *mithyātva* or *avidyā*. The attitude of the soul which has not cut the knot is known as *oghadr̥ṣṭi* (literally commonplace attitude). The opposite of this is *yogadr̥ṣṭi* or the attitude of the spiritually advanced soul. It is also known as *saddr̥ṣṭi*, that is, right attitude. The *oghadr̥ṣṭi* is held to be responsible for the origination of the mutually conflicting systems of thought.² The eight *dr̥ṣṭis* that we have enumerated above are *yogadr̥ṣṭis* and not *oghadr̥ṣṭis*. Of course, of these eight the first four belong to those who have not cut the knot. But even then they are not *oghadr̥ṣṭis* in view of the fact that they are destined to lead to the *yogadr̥ṣṭis*. It is only those souls who are destined to cut the knot and attain final emancipation that are capable of these *dr̥ṣṭis*. The eight *dr̥ṣṭis* have respectively been compared to the sparks of straw-fire (*tr̥ṇāgni*), cow-dung fire, wood fire, the light of a lamp, the lustre of a gem, the light of a star, the light of the sun, and the light of the moon.³ The first four *dr̥ṣṭis* are unsteady and fallible. The last four are steady and infallible.⁴ The eight *dr̥ṣṭis* respectively correspond to the eight famous stages of *yoga* viz. vows (*yama*), self-control (*niyama*), posture (*āsana*), regulation of breath (*prāṇāyāma*), withdrawal of the senses (*pratyāhāra*), fixing of the mind (*dhāraṇā*), concentration (*dhyāna*), and *samādhi* (ecstasy), as found in the system of Patañjali. They are respectively free from inertia (*kheda*), anxiety (*udvega*), unsteadiness (*kṣepa*), distraction (*utthāna*), lapse of memory (*bhrānti*), attraction for something else (*anyamud*), mental disturbance (*ruk*), and attachment (*āsaṅga*). They are respectively accompanied with freedom from prejudice (*adveṣa*), inquisitiveness (*jijñāsā*), love for listening (*śuśrūṣā*), attentive hearing (*śravaṇa*), comprehension (*bodha*), critical evaluation (*mīmāṃsā*), clear conviction (*parisuddhā pratipatti*), and earnest practice (*pravṛtti*).⁵ This is about the general features of the *dr̥ṣṭis*. Now let us state in brief the specific characteristics of them one by one.

In the first *dr̥ṣṭi* called *mitrā* the soul achieves very faint and indistinct enlightenment. It here accumulates the seeds of *yoga*

¹ *Ibid.*, 12.

² *Ibid.*, 14 with Svopajñāvṛtti: . . . etannibandhano 'yam darśanabheda itī yogācāryāḥ.

³ *Ibid.*, 15.

⁴ *Ibid.*, 19.

⁵ *Ibid.*, 16 with Svopajñāvṛtti. Haribhadra here refers to the consensus of opinion of a number of authors regarding the stages of *yoga*.

(*yogabīja*) which eventually fructify into emancipation.¹ The soul is now attracted towards the founders of religion and worships them with reverence. It now earnestly and sincerely does the service of his preceptors and other sincere ascetics. The soul now develops fear for worldly existence. It now performs great and noble deeds. It develops sympathy for the suffering multitude. The soul is now free from the envy of the meritorious. It now gets good opportunities for spiritual development. The soul is now just in front of the knot (*granthi*) and is undergoing the process of *yathāpravṛttakaraṇa*.²

Now we come to the second *dr̥ṣṭi* known as *tārā*. The enlightenment becomes a bit distinct here, and the soul is capable of some sort of self-restraint as well. It now attains some sort of steadiness in spiritual activity, and becomes inquisitive about truth. It now develops steady love for the discussions in *yoga* and has respect for the *yogins*. The soul is now not so much desperate and does not indulge in evil activities so frequently. It now aspires for spiritual progress and is conscious of its shortcomings. The soul is now earnestly anxious to get rid of the worldly existence.³

Next we come to the *dr̥ṣṭi* called *balā*. Here the enlightenment becomes more distinct. There is now strong desire for hearing the truth. The evil desire automatically disappears at this stage and the soul gains control over posture.⁴

In the fourth *dr̥ṣṭi* called *dīprā* one gets control over breath and is free from the lapse of *yoga*. One has now heard about the truth but has not developed the power of understanding its subtlety. The individual at this stage regards his religion dearer than his life and is always ready to give up his life in order to save his religion.⁵

Real spiritual progress however has not yet set in. The truth has not dawned as yet. The soul is only trying to capture the image of the truth instead of the truth itself. The knowable has not yet been known. The above four *dr̥ṣṭis* thus are 'not attended with the knowledge of the truth' (*avedyasamvedyapada*).⁶ It is only the next four *dr̥ṣṭis* that are 'attended with the knowledge of the truth' (*vedyasamvedyapada*). The *avedyasamvedyapada* is to be transcended by means of the companionship of the virtuous and the study of the scriptures.⁷ One makes various conjectures about truth until one sees it face to face. This leads to a number of speculative systems based on fallacious logic (*kutarka*).⁸ Haribhadra, in conformity with our ancient tradition, asks us to realize the truth by means of all these three organs viz. the scripture, the logical argument, and the practice of *yoga*. One must utilize the store of knowledge inherited

¹ *Ibid.*, 22.² *Ibid.*, 22-30.³ *Ibid.*, 41-48.⁴ *Ibid.*, 49-50.⁵ *Ibid.*, 57-58.⁶ *Ibid.*, 67.⁷ *Ibid.*, 85.⁸ Cf. *ibid.*, 90-98.

from one's ancestors, one's own logical understanding, and the vision gained by spiritual discipline and culture for the ascertainment of truth.¹ The truth is one. It cannot be many. There is only the difference of terminology.² The state of final realization is known as *sadāśiva* in one system, as *parabrahman* in another, as *siddhātman* in the third, and as *tathatā* in yet another system.³ There can be no controversy when the truth has been realized.⁴ If it is a fact that those who have revealed the truth had realized it, then there is no reason why there should be controversy among them. The various revelations therefore are to be understood in their relevant contexts. They can in no way be considered as false assertions. The enlightened souls have revealed the truth in accordance with the needs of the spiritual aspirants.⁵ The selfsame revelation appears as different to different persons.⁶ It is necessary to understand a revelation in its proper context. One should cultivate faith in spiritual revelations. This is most necessary for spiritual progress. This faith is wanting in all the four *dr̥ṣṭi*s described above. It is only when the soul has properly cultivated this faith that it cuts the knot (*granthi*) and comes to possess the fifth *dr̥ṣṭi* known as *sthirā*.

The soul has now cut the knot. The enlightenment has now dawned. It is now infallible (*nitya*). The soul is now capable of subtle thinking and sinless conduct. It now looks upon the worldly things as the toys made of sand. The world now appears to be a worthless show.⁷

Next we come to the sixth *dr̥ṣṭi* known as *kāntā*. Here the individual develops personality and attracts others. He is now engrossed in spiritual contemplation and has his mind firmly concentrated on the virtues. The world now loses all attraction for him.⁸

The seventh *dr̥ṣṭi* is known as *prabhā*. The soul has now developed the capacity for self-concentration and is free from all mental disturbances. It has now achieved peace of mind (*śama*). The soul has now fully developed the power of discrimination.⁹ It now practises spiritual discipline without any ulterior motive (*asaṅgānuṣṭhāna*). It is now in the seventh stage of spiritual development and is preparing to rise up to the eighth stage on the ladder of annihilation. The soul is now marching on the great path (*mahāpathaprayāṇa*) which leads to the place from which one does never return (*anāgāmi-padāvaha*). Haribhadra remarks that this *dr̥ṣṭi* is known as *praśāntavāhītā* in the Śāṅkhya system, as *visabhāga-parikṣaya* in the Buddhist school, as *śivavartman* in the Śaiva system, and as *dhruvādhvan* according to the Mahāvratikas.¹⁰

¹ *Ibid.*, 101.² *Ibid.*, 127.³ *Ibid.*, 128.⁴ *Ibid.*, 130.⁵ *Ibid.*, 132-3.⁶ *Ibid.*, 134.⁷ *Ibid.*, 152-4.⁸ *Ibid.*, 160-2.⁹ *Ibid.*, 168-9.¹⁰ *Ibid.*, 173-4.

We now come to the eighth *dr̥ṣṭi* called *parā*. The soul is now completely free from all attachment to the world. It now achieves ecstasy (*samādhi*), the consummation of *dhyāna*. The activities of the soul in this stage are free from all transgressions of the vows, and as such are pure and perfect. The soul now dissociates itself from all the acquired virtues and has its purpose fulfilled.¹ This occurs in the ninth stage of spiritual development. The soul then gradually attains omniscience on the annihilation of all the obscuring *karmans*. Now the final emancipation is attained by means of the last *yoga* known as *ayoga*.²

Haribhadra distinguishes four types of *yogins viz. gotrayogin, kulayogin, pravṛttacakrayogin, and niṣpannayogin*. The *yogins* of the first type are not capable of emancipation. The *yogins* of the fourth type have already achieved their objective and so do not need any instruction in *yoga*. It is only the *yogins* of the second and the third type that need instruction.³

¹ *Ibid.*, 179.

² *Ibid.*, 184. Here *ayoga* refers to *ayogakevali-guṇasthāna* for which *vide supra*, pp. 279-280.

³ *Ibid.*, 206-7 with *Svopajñāvṛtti*. About the definitions of these types see *ibid.*, 208-210.

INDEX I

AUTHORS MENTIONED¹

- Abhayadeva, 45, 46, 77n, 79.
 Akalaṅka (Bhaṭṭa), 29, 33, 34, 36, 39, 43, 55, 59, 60, 62n, 67, 67n, 68, 74, 78, 195, 284, 293.
 Āsuri, 159.
 Āsvaghōṣa, 134, 134n, 135, 136, 137, 202.
 Bādarāyaṇa, 221.
 Bergson (H.), 9n.
 Bhadrabāhu, 30, 32, 35.
 Bhāskara, 171.
 Bhāvāganeśa, 95n.
 Bhūtabali, 62n.
 Brahmadeva, 73.
 Buddhaghōṣa, 128n.
 Dasgupta (Dr S. N.), 127n, 134n, 137, 262n.
 Devendrasūri, 236n, 238n.
 Dharmakīrti, 201n, 203, 209, 251.
 Dignāga, 201n, 209, 251.
 Dutt (Dr N.), 9n.
 Gauḍapāda (Sāṅkhya), 93, 95.
 Gauḍapāda (Vedāntin), 113, his conception of *māya* and *avidyā*, 115-121, 125.
 Gautama, 230.
 Gopendra, 298.
 Haribhadra, 22n, 49n, 50n, 78, 79, 79n, 146n, 159, 160, 161, 224, 262n, 267, 268, his comparative studies in *yoga* 293-304.
 Hastimalla (Muni), 49n, 50n.
 Hemacandra (Ācārya), 36, 39, 40, 44, criticism of Sāṅkhya-Yoga 159, criticism of inheritance 163, 164, 267, 268, 285, 288, conception of *yoga* 289-90, 293.
 Īśvarakṛṣṇa, his view about mind 31, 90, 92, 93, threefold creation 93n, description of perfect knowledge and emancipation 100, 222.
 Jinabhadra, 27n, 28, 29, 30, 35, 36, 37, 38, 39, defines *ihā* 40, distinguishes *saṁśaya* from *ihā* 41, 42, defines *dhāraṇā* 43, 44, 45, gives the psychology of solution of problems 47, defends the possibility of potential verbal knowledge even in one-sensed organisms 51, 53, 54, 54n, 56, 57, 58, 66, 66n, 67, 67n, 68, supports the alternate occurrence of *jñāna* and *darsana* of a *kevalin* 78, 79, 79n, 80, 148, 150, 267, 268, 281n, 284.
 Jinadāsagaṇi-Mahattara, 79.
 Kapila, 159, 161.
 Kashyap (Rev. Bhikkhu J.), 246n.
 Keith (A. B.), 4n.
 Kundakunda (Ācārya), 34n, 48n, 72, 74, his view of simultaneous occurrence of *jñāna* and *darsana* of *kevalin* 75, 144n, 145, 267, 268, 281.
 Maitreya-nātha, his idea of the functions of *avidyā*, *saṁskāra* etc. 127, his argument for non-existence of *artha* and *vijñāna* 130n, his conception of *abhūtaparikalpa* 131-2.
 Malayagiri, defines instinct 52, 52n, distinguishes *upayoga* from *paśyattā* 71, 71n, 72, 74, 79, 79n, 273n, 276n.
 Mallavādin, 79.
 Māṭhara, 92n, 93, defines *viparyaya* 93n, 95.
 Monier Williams, 13n.
 Nāgārjuna, origin of his dialectic 115, 116, function of *avidyā* 127, 127n, 137, on causality 174, 201, as nihilist 204, criticizes causality 212, criticizes empiricism 213, criticizes otherness 214.
 Nemicaṇḍra, 73.
 Pañcaśikha, 89, 97.
 Patañjali, xviii, xxii, 90, 92, implication of his definition of *avidyā* 97-8, 259, 262n, 295, 296, 301.
 Prabhākara, his theory of error 98-100.
 Praśastapāda, 110, 111, 222.
 Pūjyapāda Devanandī, 33, 36, defines *avagraha* 37, 39, defines *ihā* 40, defines *dhāraṇā* 43, 55, twofold purpose of *śrūta* 58-9, defines *manahpariyāya*, 66-7, 68, 68n, 74, 75, twofold *mithyā-darsana* 145, 149, 267, 268, 281, 284, 284n.
 Puṣpadanta, 72.
 Radhakrishnan (Sir S.), 6n.
 Rāmānuja, 191.
 Rhys Davids (Mrs.), 126n.
 Samantabhadra, 74, 78, criticizes the view that ignorance alone is the cause of bondage 167, on mutual relation of physical austerity and spiritual detachment 267n.
 Sāṅkara, *vide* Sāṅkarācārya.
 Sāṅkarācārya, his interpretation of *Sat* 4, includes mind under sense-organs 31, 113, his analysis of *adhyāsa*, *avidyā* and *māyā* 121-6, 188, accords provisional place to Personal God 221.
 Siddhasena Divākara, 29, identity of *matī* and *śrūta* 56, 60, 61, 61n, 69, identity of *kevala-jñāna* and *kevala-darsana* 75-80, meaning of *darsana* 148-9.
 Siddhasenagaṇin, distinguishes three categories of *matī-jñāna* 33, 36, 39.

¹ The numbers indicate pages and n refers to footnote.

distinction between *ihā* and *saṁśaya* 41, 66n, 75, 75n, 145n, 148, 149, function of *dharma-dhyāna* 285.

Śivaśarmasūri, 235n.

Stcherbatsky, 201n.

Sthiramati, explains *abhūtaparikalpā* 131.

Śubhacandra, 267, 268, distinguishes three categories of *dhyāna* 283n, 285, 286, distinguishes three states of soul 287, 287n, records four types of *dhyāna* 288-9, 290.

Sukhlalji (Pandit), 79, 259n.

Sureśvara, on Absolute 187, nature of nescience 189-91, 196, 197, 198, 200, 201.

Suzuki, 134n.

Tarkavāgīśa (MM. Phaṇibhūṣaṇa), 153n.

Uddyotakara, on nature of delusion 106, 169.

Umāsvāti (Vācaka), 30, defines *matijñāna* 32-3, 34, synonyms of *avagraha* 35, 36, synonyms of *ihā* 40, synonyms of *apāya* 42, defines *śrutajñāna* 48, relation between *mati* and *śruta* 55, distinguishes two varieties of *manahparyāya* 66, 66n, 67, 68, 70, 75, two categories of *mithyādarśana* 145, mutual relation of right attitude, right knowledge and right conduct 147-8, 268, defines *dharmadhyāna* 284, 285.

Utpalācārya, xix.

Vācaspati, 87, 89, 93, 94, 95, 97, 99, 224.

Vādi-Devasūri, 36, 39, defines *dhāraṇā* 43.

Vārṣagāṇya, 94.

Vasubandhu, illustrates three charac-

teristics of things 128-9, on origin of afflictions 131, 251.

Vātsyāyana, 31, explains *moha* 101, defines delusion 103, 106, 162n, refutes possibility of unalloyed joy 164, impossibility of omniscience 166 & 169, 222.

Vidyānandi, gives additional synonyms of *mati* 34, 36, regards *avagraha* as determinate 39, 43, 44, 68, 74, supports simultaneous occurrence of *jñāna* and *darśana* 78, criticizes the position of the upholders of knowledge alone as the cause of emancipation 151-5, criticizes Sāṅkhya 159, reinterprets Sāṅkhya-Yoga 161, common defects of all absolutisms 202, 293.

Vijñānabhikṣu, 87, gives origin of knowledge 88, 93, differentiates between Yoga and Sāṅkhya theories of error 95, 98, 100, has reduced one *prakṛti* to plurality of atoms 157, 224.

Vindhyavāsin, 159.

Virasena (Ācārya), differentiates *jñāna* from *darśana* 72.

Wenzel 127n.

William Law, 18n.

Yaśovijaya (Upādhyāya), 29, 36, on *vyañjanāvagraha* 37n, 39, on *vāsanā* 44, 56, defends identity of *mati* and *śruta* 60-1, 77n, 79, 83n, 242n, compares Yoga conception of *karman* with the Jaina conception 259-60, 260n, 267, 293, 294n, compares *anāmbana dhyāna* with *samprajñāta samādhi* 295, compares fourteenth *guṇasthāna* with *dharmamegha* etc. 296, 300n.

Yogīndudeva, 281.

INDEX II

WORKS QUOTED

Abhidhamma Philosophy, 246n.

Abhidhammatthasaṁgaha, 246n.

Abhidhammatthavibhāvinī-ṭīkā, defines *viññāṇa* 10n.

Abhidharmakośa, 251.

Abhisamayālaṅkāra, conception of *abhavya* 266n.

Ācārāṅga Sūtra, 18n, 19n, 20n, 21n, 50, 70, 70n.

Āgamas, 1, 71, 74, 75.

Āgamaśāstra, 113, 115n, 116n, 117n, 118n, 119n, 120n, 125, 125n, 128n, 134n.

Āṅguttaranikāya, 7n, 16n.

Anuyogadvāra Sūtra, 28n, 29, 29n, 30, 48n.

Anyayogavyavacchedikā, Sāṅkhya criticized 159n, Nyāya-Vaiśeṣika criticized 164n.

Āptamīmāṃsā, 78, 78n, criticizes the view that ignorance alone is the condition of bondage 167n, asserts *moha* as the condition of bondage 168n, criticizes absolutism 178n, 188n, 203n.

Aṣṭasahasrī, 78n, 171n, 172n, 177n, 180n, 183n, 184n, 186n, 187n, 188n, 189n, 193n, 194n, 195n, 197n, 202n, 203n, 207n, 208n, 209n, 211n, 227n.

Aṣṭaśatī, 78n.

Āvaśyakaniryukti, 35, 35n, 40, 40n, 41, 42, 45, 45n, 46, 46n, 47, 47n, 48, 48n, 49, 49n, 53, 63n, 64, 64n, 65, 65n, 66n, 68, 68n, 69n, 70n, 74, 74n, 75, 149, 150n.

Āvaśyakaṭīkā, 52, 52n.

Awakening of Faith, 134n, 136n.

- Basic Conception of Buddhism (The)*, 8n, 10n, 14n, 126n.
Bhagavadgītā, 31, 31n, 92, 92n.
Bhagavati Sūtra, 22n, 23n, 27n, 29n, 51n, 52n, 70n, 74n.
Bhattacharyya, 145n.
Bodhicaryāvatārapañjikā, 127n, 128n, 134n.
Bodhisattvabhūmi, 8n.
Brahmajāla Sutta, 9.
Brahmasūtra, 153, 153n, 221, 221n.
Bṛhadāraṇyaka-Bhāṣya-Vārttika, 189, 189n, 193n, 194n.
Bṛhadāraṇyaka Upaniṣad, 3, 4n, 6, 6n, 113, 113n, 116, 116n, 117, 118n.
Bṛhadvṛtti (Śiṣyāhitā, a commentary on ViBh), 35n, 38n, 44, 44n, 46n, 50n, 51n, 52, 52n, 54n, 57n, 65n, 66, 66n, 69n, 70n, 149n, 269n, 270n, 272n.
Bṛhatsvayambhūstotra, 267n.
Bu-Ston, 266n.
Carakasamhitā, 31, 31n.
Chāndogya Upaniṣad, 3n, 114, 114n.
Conception of Buddhist Nirvāṇa (The), 201n, 202n.
Creative Evolution, 9n, 15n.
Daśavaikālika-Niryukti, 30, 30n.
Dhammapada, 17n.
Dharmasamgrahaṇī, 22n, 146n, 227n.
Dhavalā, 72, 72n.
Dhyānaśataka, 281n, 282n, 284n, 285, 291n, 292n, 293n.
Dīgha Nikāya, 14n, 21n, 25n.
Doctrine of Karma in Jaina Philosophy (The), 253n.
Dravyasamgraha, 73.—*Vṛtti*, 73, 73n, 74n.
Dvātriṃśad-dvātriṃśikā, 300n.
Early Monastic Buddhism, 9n.
Gautama the Buddha, 6n.
Gommatasāra, 227n.
History of Indian Philosophy (A), 127n, 134n, 136n, 137n.
Indian Philosophy, 5n, 115n, 121n.
Itā Upaniṣad, 6n, 113, 113n, 114n.
Iśvarapratyabhijñā-kārikā, xix.
Itivuttaka, 126n.
Jaina Philosophy of Non-absolutism, 204n, 206n.
Jaina-tarka-bhāṣā, 36, 37n, 39, 39n, 44n.
Jñānabinduparicaya (Introduction to JBP written in Hindi by Pandit Sukhlalji), 79.
Jñānabinduprakaraṇa, 46n, 50n, 60, 60n, 61n, 69n, 77n, 79, 79n, 80n.
Jñānapravāda, 27.
Jñānārava, 282n, 285, 285n, 286n, 287n, 288, 288n, 289n, 293.
Jñānaśārasamuccaya, 7n.
Karmagrantha, First 53n, Fourth 145 & 145n.
Karmagrantha (Vol. I), 233n, 234n, 236n, 275n, 276n, 277n, 280n.
Karmagrantha (Vol. II), 235n, 236n, 237n, 238n, 239n, 240n, 241n, 242n, 243n, 272n.
Karmaprakṛti, 253n, 255n, 256n, 257n, 258n, 259n, 270n, 272n.
 —*Yaśovijaya's Commentary*, 242n.
 —*Cūrṇi*, 270n.—*Ṭikā*, 273n, 274n, 276n.
Karmapravāda, 27.
Kaṭha Upaniṣad, 6n, 113n, 114, 114n.
Kathāvatthu, Aṭṭhakathā, 128n.
Kena Upaniṣad, 4n.
Labdhisāra, 270n.
Laghiyastraya, 34, 34n, 39n, 43n, 59n.—*Vṛtti* 34n, 39n, 43n, 59n.
Laṅkāvatāra Sūtra, 127n, 128n, 129n, 130, 130n, 131n, 133, 133n, 134, 134n, 137, 202, 202n.
Lohaparakāśa, 280n.
Madhyamakakārikā, 10n, 128n.—*Vṛtti*, 127n.
Madhyāntavibhāgasūtra, 127n, 128n, 130n, 131n, 132n.—*Bhāṣya*, 127n, 131n.—*Ṭikā*, 127n, 131n, 132n.
Mahābandha, 62n.
Mahābhārata, 31, 91, 92.—*Sānti-parva*, 31n, 91n, 92n, 93n.
Mahāvagga, 17n.
Mahāyānaviṃśikā, 127n.
Majjhima Nikāya, 8n, 9, 14n.
Māṅgharavṛtti, 92n, 93n, 94n.
Milindapañña, 8n.
Mokṣaprabhṛta, 281.
Mundaka Upaniṣad, xxii, 6n, 114, 114n.
Nandī Sūtra, 28n, 30, 32, 35, 35n, 36, 36n, 37, 40, 40n, 42, 42n, 44, 45, 45n, 46, 49, 49n, 50n, 51n, 53, 53n, 55, 55n, 61n, 62n, 63n, 64, 64n, 68, 68n, 79, 147n, 241n.—*Cūrṇi*, 79n.—*Ṭikā*, 52n.—*Vṛtti*, 49n, 50n, 52n, 79n.
Niścayadvātriṃśikā, 56, 56n, 60n, 69n.
Niyamasāra, 72n, 75n.
Nyāyakaṇḍalī, 112n.
Nyāyakumudacandra, 34n.
Nyāyaparicaya, 153n.
Nyāya Sūtra, 31, 31n, 32, 101, 101n, 102n, 104n, 106n, 107, 107n, 162n.—*Bhāṣya*, 31n, 32n, 101n, 102n, 103n, 106n, 107n, 153n, 162n, 164n, 167n.—*Vṛtti*, 101n.
Padārthadharmaśamgraha, 110.
Pañcasamgraha, 252n, 254n, 271n.
Pañcāstikāyasāra, 34n, 48n.
Paramātmaprakāśa, 281.
Philosophical Essays, 262n.
Piṭakas, 1.
Prajñāpanā Sūtra, 51n, 52n, 71, 71n, 72, 74, 74n.—*Ṭikā*, 71n.
Pramāṇamīmāṃsā, 40n, 44n.
Pramāṇanavotattvālokaśākhā, 40n.
Pramāṇavārttika, 203n.

Prameyakamalamārtaṇḍa, 164n, 225n.
Prasastapādabhāṣya, 110, 110n, 111n, 112n, 164n.
Pratyabhijñāhdaya, 141n, 142n, 143n.
Pūrvaśruta, 27, 27n.
Rāyapaseṇaiya Sūtra, 27, 27n.
Religion and Philosophy of the Veda and Upaniṣads (The), 4n.
Rgveda, 1n, 2n, 4, 4n, 5, 5n, 115.
Sālistambasūtra, 127n.
Samādhitāntra, 281, 282n.
Samaya-prābhīṭa, 144n.
Samayasāra, 145n.
Samosaraṇajjhayaṇa, 24.
Samyutta Nikāya, 10n, 11n, 12n, 13n, 126n.
Sāṅkara Bhāṣya, on *BS*, 31n, 121, 121n, 122n, 124n, 125n, 126n.—on *ChUp*, 3n.—on *TUp*, 3n.
Sāṅkhyakārikā, 31, 31n, 90, 92, 93, 93n, 94, 94n, 95, 97n, 101n, 156n, 222.
Sāṅkhyapravacanabhāṣya, 85n, 96n.
Sāṅkhyasūtra, 96, 99.
Sanmatitarkaparakaraṇa, 75n, 76n, 77n, 78n, 79, 79n, 148n, 220n.
Sanskrit English Dictionary, 13n.
Sarvārthasiddhi, 33, 33n, 37, 37n, 40n, 41, 41n, 43n, 58n, 59n, 67n, 68n, 75n, 145n, 149n, 283n, 284n.
Sāstravārtasamuccaya, 160n, 161n, 220n, 224.
Satakaharmagrantha, 235n.
Sataratnasāṅgraha, 138n, 139n, 140n, 141n.
Śaṭkhaṇḍāgama, 72, 72n.
Śikṣāsamuccaya, 127n.
Sivādṛṣṭi, xix.
Śoḍaśaka-prakarana, 293, 294n, 295n, 296, 296n, 297n.
Śraddhotpādaśāstra, 134n.
Sihānāṅga Sūtra, 28n, 29n, 44, 44n, 45, 45n, 46, 48n, 62n, 66, 66n, 69n, 145n, 283, 283n, 292n, 293n.
Suhrilekha, 127n.
Sūtrakṛtāṅga, 21n, 24, 24n, 25, 25n, 50, 145n.
Svetāśvatara Upaniṣad, 115, 115n, 220n.
Syādvādamanjari, 164n.
Syādvādaratnākara, 43n, 44n, 164n.
Taittiriya Upaniṣad, 3n, 6n, 117.
Tantrāloka, 143n, 144n.
Tātparyāṭhikā (a commentary on *NBhV*), 99.
Tattvakaumudī, 93n, 94n.
Tattvaparakāśa, 138n, 139n.
Tattvārtharājavārttika, 34n, 55n, 56n, 62n, 63n, 67n, 68n, 270n, 284n, 293.
Tattvārthasloka-vārttika, 34, 34n, 39n, 43n, 83n, 147n, 152n, 153n, 154n, 155n, 159n, 161n, 227n, 284n, 293.

Tattvārthasūtra, 28n, 30n, 31n, 32, 32n, 33n, 35n, 38n, 44n, 48n, 62n, 63n, 69n, 70n, 147n, 232n, 233n, 236n, 243n, 252n, 263n, 264n, 265n, 266n, 268n, 274n, 282n, 284n, 292n.—*Bhāṣya*, 30n, 33, 33n, 35n, 36, 36n, 39, 40n, 41n, 42, 42n, 44n, 48n, 55n, 64n, 66n, 68, 69n, 70n, 75n, 145n, 147n, 148n, 234n, 235n, 236n, 252n, 264n, 281n, 285, 291n.—*Ṭīkā*, 33n, 36n, 41n, 43n, 69n, 74n, 75n, 145n, 232n, 233n, 234n, 239n, 252n, 253n, 265n, 280n, 281n, 285n, 292n.
Tattvavaiśārādī, 94n.
Trimśikā, 129n, 134n.
Tripurārahasya, xviii.
Trisvabhāvanirdeśa, 129n.
Upaskāra, 109n.
Uttarādhyayanāsūtra, 27n, 148n, 149, 149n.
Vaiśeṣika Sūtra, 31, 31n, 32, 108, 108n, 109, 109n, 110n, 111, 111n, 164n.
Viśeṣanavati, 78, 78n, 79n.
Viśeṣāvaśyakabhāṣya, 27n, 28n, 30n, 32n, 35n, 36n, 37, 37n, 38n, 39n, 40n, 41n, 42n, 43n, 44, 45n, 46n, 47n, 48n, 51n, 52n, 53, 53n, 54n, 55n, 56n, 57n, 58n, 59n, 62n, 63n, 64n, 65n, 66n, 69n, 70n, 78, 78n, 147n, 148n, 150n, 269n, 270n, 272n.
Viṣṇupurāṇa, 94n.
Visuddhimagga, 25n, 127n, 128n.
Vyomavati, 112n.
Yogabhāṣya, see *Bhāṣya* under *Yoga-darśana*.
Yogabindu, 293, 296n, 297, 298n, 299n, 300, 300n.—*Svopajñāvr̥tti*, 297n.
Yogadarśana, 31, 31n, 84n, 85n, 86n, 87n, 89n, 90, 92, 95, 97, 98, 98n, 152n, 246n, 262n.—*Bhāṣya*, 8n, 31, 31n, 84n, 85n, 86, 86n, 87n, 89, 89n, 90, 90n, 93, 93n, 94n, 95, 97, 97n, 98, 152n, 244n, 245n, 246n, 251n, 260n.—*Dīpikā*, 95n.—*Vārttika*, 94n, 95n.—*Yaśovijaya's commentary*, 83n, 259, 260, 260n.
Yoga-dṛṣṭisamuccaya, 293, 296n, 300, 300n, 302n, 303n.—*Svopajñāvr̥tti*, 301n, 304n.
Yogaśāstra, 285, 288, 289n, 290n, 293.
Yogasūtra, see *Yogadarśana*.
Yogavārttika, see *Vārttika* under *Yogadarśana*.
Yogavimśikā, 262n, 293, 294n.—*Yaśovijaya's Ṭīkā*, 294n, 295n, 296n.
Yuktidīpikā, 93, 93n, 222, 222n.

INDEX III

GENERAL SUBJECTS

- Absolute, 4, 6, doctrine of non-origination of 116, 119, 120, of Saivism 141, 170, 171, 172, 176, 178, 183, 185, 187, nature of the Absolute according to Suresvara 187, 188, 189, 190, 191, 192, 193, 194, 198, 217.
- Absolutism, 116, defects common to all absolutisms 202.
- Action, origin of good and bad 109, presupposes identification of self and not-self 123.
- Actionism, 24.
- Afflictions, 221, 222.
- Agnosticism, 14, 25.
- Agnostics, 24, 25, 145.
- Appearance, explanation of 120, meaning of 123.
- Art, purpose of 81.
- Asceticism, 7, 168, 221.
- Attitude, Brāhmaṇa 1, Buddhist 7, Jaina 17, non-absolutistic 29, perverted and right 80, right 146, function of the perversity of 147, purification of the 147, mutual relation of right attitude, right knowledge and right conduct 147-51, wrong 155, perverted 161, perverted 218-9, Jaina and Buddhist 220.
- Becoming, its relation to *being* 24.
- Beginninglessness, of the world process 82, of *mithyātva* 146, a fact universally admitted 227, 269.
- Being, 3, its relation to *becoming* 24, pure *being* is an abstraction 199, 201, impossibility of pure being 214.
- Bhīṣma, 91, 92.
- Birth, meaning of 102, is only an illusion 116, 126.
- Body-making *karman*, 233, sub-types of 234, maximum and minimum durations of 236.
- Bondage, 18, 20, 99, objects become a source of bondage when they are invested with false values 104, conditions of 151, nature of 151, Jaina conception of the threefold cause of 155, conditions of 239.
- Buddha, rationalistic attitude of 7, his attitude towards metaphysics 14, ethical attitude of 15, his teaching 17, his hesitation to preach the Law 17, neither a sceptic nor an agnostic nor a materialist 25, *avyākṛta* attitude of 26, 230.
- Buddhism, 222, Pāli or Southern 251.
- Cārvāka, 220, 223.
- Causality, the doctrine of 115, 120, an irrational principle 174, denial of causality constitutes a flagrant violation of experience 176, law of 206, determinant of 206, is as inexplicable in the theory of flux as it is in the theory of eternally unchanging cause 207, Nāgārjuna's criticism of 212.
- Cause, problem of its relation with effect 174, problem of mutual relation of effect and cause 175, permanent cause is an impossibility 205.
- Change, 15, according to Mahāvīra 18, 165, 166, 170, 201.
- Cognition, sensuous 30, direct 32, sensuous cognition defined and classified 33, intuitional 39, subjective and objective cognitions according to Vācaspati and Vijñānabhikṣu 88, Vaiśeṣika classification of 110, perceptual and inferential 110, perverted 153, original perverted 154, wrong 155, wrong 166-7, question of validity or invalidity of 196, perverted 219.
- Cognitive activity, varieties of 50.
- Compassion 17.
- Concentration, doctrine of 281 *et seq.*
- Conduct, right 25, right 146, perverse 147, mutual relation of right attitude, right knowledge and right conduct 147-51, constituents of right 150, wrong 155, consummate 161, perverted 161, perverted 219, general scheme of the Jaina doctrine of 263 *et seq.*, fivefold 264, main features of the Jaina doctrine of 266.
- Consciousness, 7, resultant 10, co-efficients of 11 & 14 & 16, stirring of 35, dormant and active 55-6, 73, consciousness alone is real 129 *et seq.*, why it projects the universe 131, in Saivism 141, 143, 151, 159, 164, 165, 166, why it cannot be denied 174, 175, 176, 177, 190, nature of pure 191, 208, 224, 226, 277, 288, a temporary evolute of material combination 229, 231, Buddhist conception of 246-7, planes of 248, nature of 251, dawn of moral and spiritual 271.
- Contact-awareness, 35, 36, 37, 38, 40, 44, 45.
- Contemplation, twelvefold 290.
- Craving, 16, 126.
- Creation, speculations about 2, ultimate source of 3, old doctrines regarding 24, psychical 93, subtle physical, psychical and gross phy-

- sical 93n, religious potency lies at the root of 109, is false according to Gauḍapāda 116, Upaniṣadic statements about 117, 118, nature and root of 130, pure and impure orders of 137, as evolution 157, doctrines about 220n, 225, *Asat* as the ground of 228.
- Death, meaning of 102, 126.
- Definitions, function of 214.
- Deluding *karman*, 232, two groups of 233, maximum and minimum durations of 236.
- Delusion, 16, 73, 102, 103, the fountain-head of worldly career 103-4, companion of the soul from beginningless time 104, nature of 106, 107, source of 113, 127, 128, 141, 145, 146, 162, 165, 166, 167, 168, 187, 188, theoretical and practical 232, eternal 289.
- Determinism, 220n.
- Difference, 165, is not absolute 177, pure difference is never experienced 178, 184, 185, absolute difference is tantamount to absolute negation of relation 213.
- Different attitudes, doctrine of 29.
- Discontent, divine 103.
- Disputation, 107.
- Divine Freedom, xix.
- Divine Grace xxi, xxii, xxiii, 139, descent of 140, 218.
- Divine Will, 138.
- Doubt, differentiated from speculation 41, 73, 110.
- Dream Experience, interpretation of 176.
- Dualism, 172, 187, 188.
- Duality, origin of the notion of 120, reason why it appears 124, origin of 131, 132, 133, 188.
- Ecstasy, 200, supreme importance of 251.
- Effect, problem of its relation with cause 174, problem of the mutual relation of cause and 175.
- Ego, 90, 122, 228.
- Egoism, 89, 90, nature of 103, contents of ego-consciousness 103, ego-consciousness is the supreme evil 104.
- Emancipation, 6, 13, nature of 15, 25, requisites of 91, cause of 108, nature of 112, pathway to 147, 150, pathway to 151, 152, nature of 158, 159, Nyāya-Vaiśeṣika conception of 162, 163, 164, 165, 167, 168, 190, 193, 194, 200, 201, 215, 220, 221, 226, meaning of 228, ideal of eternal spiritual 229, Jaina pathway to final 266, nature of 289, meaning of 290.
- Empiricism, Jaina's credence in logical 219.
- Energy, 151, 165, 254.
- Enjoyment, meaning of 84.
- Enlightenment, 17, in Tathatā philosophy 135, nature of final 159, intellectual 217, first dawn of 273.
- Error, 73, *anyathākhyāti* doctrine of 95, nature of 96, Yoga and Sāṅkhya had a common theory of 97, Sāṅkhya theory of error distinguished from that of Prabhākara 98, misinterpretation of the Sāṅkhya theory of 99, universal condition of 99, Yoga theory of error is not *anyathākhyāti* 100, universal condition of 100, Sāṅkhya and Yoga theory of 100, instances of perceptual and inferential 111, transcendental error defined 121, universal nature of 123, nature of erroneous perception 172-3, predicate of erroneous judgment 173, 190, opposition between knowledge and 191-2, 195, Vedāntist's interpretation of 196, 203, 204.
- Eternalism, 9, 10, 11, 14, origin of 15, 22, origin of 23.
- Evil, cause of 18, objects by themselves are not 104.
- Evolution, purpose of 89, beginning and purpose of 90, purpose of 97, origin of evolution in Saivism 138.
- Excluded Middle, law of 173, 182.
- Existence, not an evil 18, 73, ultimate foundation of existence in the Tathatā philosophy 135, threefold conditions of worldly 154, 164, why it cannot be denied 174, 184, 190, 199, causal efficiency is the criterion of 205, fundamental defect conditioning worldly 223, meaning of worldly 228, meaning of worldly 229, roots of worldly 247.
- Experience, Sāṅkara's examination of 121, *adhyāsa* is the very texture of our experience according to Sāṅkara 123, its relation to reasoning 146, 175, 177, 180, 184, 185, 199, logic must co-operate with experience 204, 213, only source of knowledge 215, 219, 261.
- Expiation, ninefold 264.
- Faith, right 25, 54.
- Falsity, contradiction of experience as the criterion of 175.
- Feeling-producing *karman*, 232, two sub-types of 233, maximum and minimum durations of 236.
- Fetters, ten 248n.
- Freedom, Divine xix, meaning of 18, individual 21, in Saivism 141, 143, 150.
- Gautama, 230.
- God, 221, 222, 227, 268.
- Godhead, Jaina conception of 268, 269.

- Happiness, balance of 102, impossibility of unalloyed 103.
 Heretics, four types of 24, 137.
 Holy Grail, 204.
 Idealists, subjectivist 208.
 Identification, nature of mutual identification of self and not-self 123.
 Identity, meaning of 124, 165, pure identity is never experienced 178, 185, origin of the illusion of 207, nature of 214, concrete 231.
 Identity-cum-difference (=identity-in-difference), 193, 225.
 Identity-in-difference, 186, 211, 214, why so called 215, 216, necessity of the admission of 231.
 Ignorance, 10, 16, 25, the original capital of worldly existence 104, original sin of 105, 106, 126, 127, 130, nature of ignorance in Tathatā philosophy 135, function of 136, 158, 165, 167, as the prius of the subjective and the objective order of existence 169, 178, 191, spiritual 217, intellectual 217.
 Ignorance (spiritual and intellectual), xxiii, 143, 144, 217.
 Illusion, transcendent 99, origin of the appearance of 130, necessity and nature of 132, *māyā* as the principle of cosmic 170, 224.
 Impulse, possessive 102.
 Inertia, spiritual 147.
 Inference 60, 61, 67, 67n.
 Infinity, Jaina conception of 63, 65n.
 Inherence, 163, 164.
 Instant, 63.
 Instincts, varieties and meaning of 52, 54, 54n.
 Intellect, four kinds of intellect defined and illustrated 44-8, common feature of all the four kinds of 48, eight qualities of 49, 150.
 Intuition, instinctive incipient 33, super-sensuous 34, 37, supernormal spiritual 110, 151.
 Intuition-covering *karman*, 232, nine sub-types of 233, maximum and minimum durations of 236.
 Judgment, origin of objective and subjective judgments according to Vācaspati and Vijñānabhikṣu 88, nature of false 96, nature of its subject and predicate 187.
 Karmic matter, function of 204.
 Kesi-Kumāra, 27.
 Knowledge, right 25, Jaina theory of 27, criterion of its wrongness 28, pure and perfect 28, criterion of directness and indirectness 28, empirically direct and immediate 28, perceptual, inferential, analogical and scriptural 30, non-sensuous 33, transcendental direct, and empirical direct 34, scriptural 34, vital source of the Jaina theory of 62, 80, nature and origin of it according to Yoga 86, according to Sāṅkhya-Yoga 88, possibility of complete 105, transcendental 111, right 146, source of the perversity of 147, mutual relation of right attitude, right knowledge and right conduct 147-51, 151, 158, right 161, perverted 161, Nyāya-Vaiśeṣika conception of 162, 165, 168, opposition between error and 191-2, spiritual 217.
 Knowledge (spiritual and intellectual), xxiii, 217.
 Knowledge-covering *karman*, 232, five sub-types of 233, maximum and minimum duration of 236.
 Language, relation of thought with 1, shortcomings of 15, articulate 52, 56.
 Law, 10, 15, 17, 20.
 Law of Contradiction, 204.
 Liberation, its meaning 20.
 Life, presupposes action 123, Buddhist conception of various planes of 246, four planes of 249.
 Logic, abstract 9, meaning, purpose and value of 81, its relation to spiritual vision 82, abstract logic runs away from the reality as revealed in experience 175, 185, must co-operate with experience 204, its place and utility 209, 214, pure logic obeyed by facts 215, 219, abstract 226.
 Longevity-determining *karman*, 233, four sub-types of 234, maximum and minimum durations of 236.
 Love, 17.
 Mādhyamika, 120, 129, 137, 202.
 Mahāvīra, his attitude towards life 17, 18, neither a sceptic nor an agnostic nor a materialist 25, non-absolutistic attitude of 26.
 Mahāvratikas, 303.
 Mahāyāna, 201n, 251.
 Maheśvara, 137.
 Material form, 11, 25.
 Materialism, 11, nature of 15.
 Materialist, 187, 204, 229.
 Matter, 63, pure and impure 137, 223, 287.
 Meditation, 20, supreme importance of 251, 262.
 Memory, 34.
 Mental states, four kinds of 290.
 Metaphysics, defects of 8, Buddha's attitude towards 14.
 Middle Course, 10, 11.
 Middle Path, doctrine of the 10.
 Mīmāṃsā, 108.
 Mīmāṃsaka, 220, 221, 222.
 Mind, problem of its status of sense-organ 31, 32, 33n, 35, nature of 53n, stuff making up the 65, undergoes change while thinking 66, 67,

- 69, initial motion of 108, complete annihilation of the functions of 291.
- Misperception, 195.
- Modes, 63, 64, 70, 165, their relation with qualities 231.
- Momentariness, 184.
- Monism, 7, 116, 172, 178, 179, 185, it cannot be established by revelation 187, 188, 189.
- Monotheism, 7.
- Morality, standard of 5, doctrines regarding 24, 25.
- Moral Law, necessity of the 204, 205.
- Moralness, essential conditions of 247-8.
- Naiyāyika, 87, 152, 173, 213.
- Negativism, 212.
- Nescience, 81, function of 83, defined 84, 85, nature of it according to Yoga 89, its relation to the other *kleśas* 89, 90, 107, 108, 111, 112, 120, 145, 152, 155, 156, 174, 178, 179, 188, 189, 190, 191, 192, 193, 194, 195, 196, differentiation of nescience from truth 197, 198, 203, 204, 209, 218, 221, 226, 248n, 287, 296.
- Nihilism, 9, 10, 11, 14, identified with materialism 15, origin of 23, 201, 205, 227.
- Nihilist, 174, 187, 204.
- Non-absolutism, origin of 22, 202, doctrine of 217.
- Non-abstinence, 147.
- Non-actionism, 24.
- Non-being, 2, 3, pure non-being is an abstraction 199, 201, impossibility of pure 214.
- Non-dualism, 188.
- Non-dualists, 117.
- Non-duality, 116.
- Non-enlightenment, in the Tathātā philosophy 135.
- Non-existence, 1, 9.
- Non-injury, 18, 21.
- Non-obscuring *karman*, types of 239.
- Non-violence, 265.
- Nyāya, 100, 109, theory of causation 212, 214.
- Nyāya-Vaiśeṣika, 153, 157, 190, 191, 220, 221, 222, 225, 226, 227, 228, 230-1, 296.
- Objectivity, its relation with subjectivity 142.
- Object-perception, 35, 36, 37, 38, 41, 44, 45.
- Obscuration, ultimate cause of 138.
- Obscuring *karman*, types of 239.
- Obstructive *karman*, 233, five subtypes of 234, maximum and minimum durations of 236.
- Omnipotence, 138, 143, 216, 217.
- Omniscience, question of the possibility of *krama* in xviii-xix, 64, 70, 77, 78, 138, 142, 143, 165, 167, 168, 169, 216, 217, natural to soul 239, 251.
- Omniscient, 61, 63, 72, 74, 77, 150n.
- Opposition, it is both *a priori* and empirical 191.
- Organisms, even the one-sensed are capable of potential verbal thinking 52, having two or more sense-organs 54.
- Otherness, absolute 214.
- Paramaśiva*, nature of 137, the Absolute of monistic Śaivism 141, as both transcendent and immanent 142, Supreme and Sole Reality 217.
- Pārśva, 27.
- Particular, 72, 164.
- Passions, 147, 168n, 221, 223, 225, 226, 227, 238, sixteen kinds of 233-4. *Quasi-passions*, nine kinds of 234.
- Pāśupatas, 222.
- Paśupati, 137.
- Path, eight-fold 16.
- Penance, 21, 150, 168, 220.
- Perception, 11, 14, 16.
- Perception, empirical 30, transcendental, 32, sensuous and *quasi-sensuous* 34, synonyms of 34, 44, 47, auditory 57, critical estimate of the Yoga theory of 87, representative and presentative theories of 87.
- Perceptual judgment, 36, 37, 38, 39, defined 41, synonyms of 42, 44, 56, 148.
- Permanence, absolute 18.
- Personality, 86.
- Perversion, emotional and volitional 106, 127, 128, 222, 227.
- Perversity, 51, 145, 168, 168n.
- Plurality, origin of the perception of 113, cannot come out of the Absolute 120, 171, 172, 173, antagonism and conflict between unity and 174, 175, 177, 189, 191.
- Polytheism, 7.
- Prabhākara, his theory of error 98-9, 100.
- Preceptor, 262.
- Predispositions, 221, 222.
- Probans, 77.
- Problems, unexplainable 8, psychology of the solutions of 47.
- Property, effects of the love of 102.
- Quality, 163, 164, 165, 211, its relation with substance 231.
- Quasi-passions*, see under *passions*.
- Quasi-sense*, 31, 32.
- Questions, four kinds of 8.
- Rāmāyaṇa, 50.
- Realism, 227.
- Reality, nature of ultimate 7, 18, universal-cum-particular 72, internal 73, 77, according to Upaniṣads 113, as beyond reach of mind and intellect 115, ultimate reality accor-

- ding to Gauḍapāda 116, 119, 126, nature of Supreme Reality in Śaivism 141, Vedāntist's conception of 170, causal efficiency is the criterion of 172, must not be self-contradictory 199, causal efficiency is the criterion of 206, continuity and change as the criterion of 208, how determined 215.
- Reason, 261-2.
- Reasoning, its relation to experience 146.
- Rebirth, 4, theory of 5, 7, 15, fundamental condition of 83, presupposition of all Indian schools 220, origin of the doctrine of 221, 229.
- Recognition, 34, 60.
- Recollection, 54, 60, 61, 110.
- Relation, of body and soul 10, as objective link 70, not intelligible in terms of absolute difference or absolute identity 123, 176, 186.
- Religion, it has value only in the phenomenal plane 116.
- Retention, 38, 41, defined 42, synonyms of 42, defined 43, 44, 148.
- Revelation, 185, 187, 190, 303.
- Śabdādvaitins, 202.
- Sacrifice, 220.
- Śaiva, 303.
- Śaivism, dualistic 137-41, monistic 141-4.
- Śaṅkya Velatthiputta, 25, 26.
- Sāṅkhya, 121, 152, 166, 170, 172, 212, 214, 218, 297, 303.
- Sāṅkhya-Yoga, 87, 101, 153, 166, 190, 191, 220, 221, 222, 224, 225, 226, 227, 228, 229, 230.
- Sautrāntika, 181, 201n, 205.
- Scepticism, 121, 199, 201.
- Sceptics, 24, 25, 174, 262.
- Scriptural or Verbal Knowledge, original meaning and varieties of 48, 150.
- Self, 73, its fear of death 103, nature of 116, 117, 119, 122, only reality *ex hypothesi* 123, 152, 165, 166, 176, 201, Buddhist denial of permanent self 206, intrinsic purity of 223, three states of the self, viz. exterior, interior and transcendental 281, difference between the empirical and the transcendental 287.
- Sensuous Cognition, 30, synonyms of 32, defined 33, classified 34, three hundred and thirty-six types of 44, 50.
- Sevenfold Predication, doctrine of 29.
- Sin, besetting sin of worldly career 102, Original 104.
- Siva, nature of 137, 138, 140.
- Solipsism, 121, 209.
- Sorrow, universal fact 15, causal chain of, cessation of, path leading to the cessation of 16, aggregate of 16.
- Soul, 4, 10, 16, believer in 18, nature of the liberated 20, relation with body 23, old doctrines regarding 24, Jaina belief in 25, absence of knowledge unnatural to 28, belief in its capacity to know 61, 69, 70, 71, 73, 78, 80, specific qualities of 101, uncommon characteristics that prove the existence of 101n, inherent dissatisfaction of 103, means of purification of 107, in Tathātā philosophy 135, the innate nature of soul in Śaivism 137, potential nature of 138, 145, 150, enumeration of the capacities of 151, 152, 163, 164, 165, its right to perfection 216, 222, 223, 227, infinite number of 229, intrinsic attributes of 232, three states of 287, naturally moves towards emancipation 298.
- Soullessness, the doctrine of 182.
- Sound, 35.
- Space, 63, 64, 159.
- Space-point, 63, 64.
- Speculation, 38, 39, 40, differentiated from doubt 41, 44, 47, 56, 57, 59.
- Spiritual Development, doctrine of the stages of 268-80.
- Spiritualism, 21, 83.
- Standpoint, empirical, transcendental 72, empirical, analytic 80.
- Staticity, meaning of 23-4.
- Status-determining *karman*, 233, two sub-types of 234, maximum and minimum durations of 236.
- Subjectivism, 121, 227.
- Subjectivist, 208, 211.
- Subjectivity, origin of the appearance of 136, its relation with objectivity 142.
- Substance, 12, a creation of the staticizing tendency 16, that helps motion 64, that helps rest 64, its relation with a quality in the Nyāya-Vaiśeṣika system 163, 164, 165, 177, 200, 211, its relation with modes 231.
- Substancelessness, 12.
- Suchness, 135.
- Suffering, an evil 18.
- Suicide, a misnomer for voluntary death 20.
- Sūnyavādin, 185.
- Superimposition, nature of 122, nature of mutual superimposition of self and not-self 123, presupposes mutual identification 123, 216.
- Syllogism, problem of the number of members of 30.
- Sympathetic Joy, 17.
- Tathāgata, 13, 14, 135, 136.

Tathatā Philosophy, 134-7.
 Teleology, 84. Nyāya school does not believe in 101.
 Tendencies, 10.
 Thatness, 134, 135.
 Thought, relation of language with
 1. shortcomings of 15, is relative
 22, discursive 34, discursive 56,
 main inspiration of Indian 81.
 Time, 63, 64, 119, 220n.
 Time-point, 63, 64.
 Transmigration, 4.
 Truth, what is 82, 114, why it is
 misunderstood 136, predilection
 for the 148, predilection or love
 for the 161, 173, contradiction is
 the criterion of 175.
 Truths, four noble 16.
 Unity, 171, antagonism and conflict
 between plurality and 174, 175,
 177, 184, of the multifold expres-
 sions 228.
 Universal, 72, 164.
 Universe, speculation on the ultimate
 source of 1, the inhabited 63,
 speculations about the origin and
 destiny of the 220, contents of the
 229.
 Vaibhāsika, 251.
 Vaiśeṣika, 95, 96, 152, 157, 222, 230.

Vedānta, 220, 221. Advaita 229, 296,
 297.
 Vedāntin, 152, 203, 222, 224, 225,
 228, 230.
 Vedāntist, 100, 204, 211, 216, 217.
 Vedas, 50.
 Vedic people, outlook of the 220.
 Vijñānavāda, 137.
 Vijñānavādin, 128, 130, 131, 134.
 Vision, prolonged 71, clear 71, of
 one's self 73, 151.
 Visual Intuition, 28.
 Vivaraṇa School of Śāṅkara Vedānta,
 87.
 Will, autonomous will of *Paramaśiva*
 142, evil 149, 150, 168, correction
 of 217.
 Words, articulated 57, physical ges-
 tures are also 59.
 World, problem of finiteness and infi-
 niteness 23, external 73. *Puruṣa*
 (Absolute) as the source of 114, is
 an illusion 121, nature of the
 objective 130, genesis of the world
 process 136, nature of 156.
 Wrangling, 107.
 Yoga, 91, 92, 95, 152, 204, 221.
 Yogācāra, 120, 129, 226.
 Yudhiṣṭhira, 91, 92.

INDEX IV

SANSKRIT, PRĀKRIT AND PĀLI WORDS

abādā (endurance without effect),
 255, defined 259. —*kāla* (period of
 non-fruition) 244, 256, 260.
abhāva (non-perception), 34.
abhavya, 266n.
abhiṅgrahika (obstinate) *mithyā-*
darśana, defined 145.
abhiṅgrhita (firmly held) *mithyā-*
darśana, defined 145.
abhinibodha (perceptual cognition),
 32, 34.
ābhinibodhika-jñāna (perceptual cog-
 nition), 30, 30n, 32, total number
 of types of 44, 55, 148.
abhiniveśa (desire for life), 89, defin-
 ed 90, 93, 94.
abhiniveśa (irrational predilection),
 120.
ābhiniveśika (irrational) *mithyā-*
darśana, defined 145.
abhisandhija (voluntary) energy, 253.
ābhogaṇatā (leaning towards), 40.
abhūtābhineveśa (the bias and pre-
 dilection for the unreal), 121.
abhūtāparikalpa (the conjuring up
 of imaginary unreal; constructive
 ideation or unreal imagination),
 nature of 131, different meanings
 of 131n, 132, 133, 134, 202.

acakṣurdarśana (intuition by the mind
 as well as the sense-organs other
 than the eye), 71, 77, 233.
 —*āvaraṇa*, 240n, 241n.
ācārya (supreme preceptor), 264.
āciṇṇa (repeatedly done), type of
karman 250.
adarśana (non-intuition), 127.
adhahpravṛttikaraṇa, 270n.
adhāpavatta, 270n.
adharma (substance that helps rest ;
 medium of rest), 64.
adharma (opposite of *dharma* ; reli-
 gious demerit), 93, 100n, 101, 102,
 its different senses *quā* cause and
 effect 109, 110, 111, 112, 139, 144,
 152, 154.
adhyāsa (superimposition), 121, 122,
 123, 124.
adhyātma (a stage of *yoga*), 297,
 298, 299.
adosa (absence of aversion), 16, 247.
adr̥ṣṭa (unseen religious potency),
 108, its different senses *quā* cause
 and effect 109, 111, 154, 220n, 221,
 222.
adr̥ṣṭajanmavedanīya, 244, 251.
advaita (non-dual), 118.
advaya (without a second), 119.

adveṣa (freedom from prejudice), 297, 301.

āgama (scriptural knowledge), 30.

agamika (opposite of *gamika*), 53.

aghāti-(non-obscuring)-*karman*, xx, 239, 242.

āgneyī dhāraṇā, described 288.

ahankāra (ego; egoism), 94, 103.

ahantā (subjectivity), 142.

āhāraka, 65.

ahetuka (conditionless; not rooted in tendencies), 247, 249.

ahimsā (non-injury; non-violence), 18, 21, 243, 265.

ahosikamma, 250, 251.

aśvarya (supernormal powers), 93, 100n.

aja (unborn), 118.

ajāta (unborn), 118.

aśiva (non-soul), 144.

ājñā (revelation), 283.

ājñāna (wrong knowledge; ignorance; nescience; wrong cognition), 28, 41, 51n, 83, 93, 100n, 130, 145, 147, 152, 155, 158, 164, 165, 166, 167, *mithyādarśana* defined 145, *pauruṣa* and *bauddha* 143.

ājñānin (agnostic), 145.

akalpaka (pure), 119.

ākāśa (nothingness), 248.

akiriyam (non-actionism), 24.

akriyāvādin (non-believer in moral and spiritual action), 145.

akṣara (alphabet), 48, 49n.

akṣara (the immutable), 115.

akṣaraśrūta, 49.

akusala (bad; immoral), 247.

—*vipāka*, 249, 250.

ālambana (conditions), 283.

ālambana (concentration on the image of a *tirthaṅkara* in full glory), 293, 294.

ālayavijñāna (all-conserving mind), 135, 136.

aleśya (free from coloration), 253.

alobha (absence of greed), 16, 247.

ālocana (intuition), 35.

ālocana (intuitional cognition), 38.

amagga (wrong path), 144.

āmāyā (scripture), 108, 109.

amoha (absence of delusion), 16, 247.

amṛtātman, 296.

amūrta (formless), 226.

amulta (unemancipated), 145.

anābhigrahiḥ (indiscriminate) *mithyādarśana*, defined 145.

anabhigrahiḥ (lightly held) *mithyādarśana*, defined 145.

anabhisandhiḥ (involuntary) energy, 253.

anābhoga (involuntary) *mithyādarśana*, defined 145.

anadhyavasāya (indecision), 110.

anādiḥ (having no beginning), 51.

anāgāmin, 249.

anāgāmiḥ 303.

anaiśvarya (opposite of *aśvarya*), 93, 100n.

anākāra (indeterminate), 70, 71.

anakṣara (opposite of *akṣara*), 49, 49n.

anākṣara (bereft of words), 58.

anālambana, 293, defined 294-5.

anantākāśa (infinity of space), 248.

anantānubandhin (what leads to 'endless' worldly existence; 'life-long'), 234, illustrated 234n, 237, 238, 239n, 274.

ananta-viññāna (infinity of consciousness), 248.

ānāpāna (respiration), 65. —*vargaṇā*, 65.

anattā (not-self), 11, substanceless 248.

ānava-mala, xix, xxii, definition of 138, origin, nature and function of 142, origin of the twofold 143, 216.

andhatāmisra, 93, eighteenfold 94.

anekānta (non-absolutism), 22.

āṅgabhāya (other than the original scripture), 48, 53.

āṅgapraviṣṭa (included in the original scripture), 48, 53.

anicca (impermanent), 11, 248.

anindriya (quasi-sense), 31, 33n.

anivartikarāṇa, 271.

anivṛtti-bādara-samparāya (ninth *guṇasthāna*), described 278.

anivṛttikarāṇa, 271, function of 272, 273, 274, 275.

anivṛttikarāṇa, 271, function of 272, 273, 274, 275.

anivṛttikarāṇa, 271, function of 272, 273, 274, 275.

anivṛttikarāṇa, 271, function of 272, 273, 274, 275.

anivṛttikarāṇa, 271, function of 272, 273, 274, 275.

anivṛttikarāṇa, 271, function of 272, 273, 274, 275.

anivṛttikarāṇa, 271, function of 272, 273, 274, 275.

anivṛttikarāṇa, 271, function of 272, 273, 274, 275.

anivṛttikarāṇa, 271, function of 272, 273, 274, 275.

anivṛttikarāṇa, 271, function of 272, 273, 274, 275.

anivṛttikarāṇa, 271, function of 272, 273, 274, 275.

anivṛttikarāṇa, 271, function of 272, 273, 274, 275.

anivṛttikarāṇa, 271, function of 272, 273, 274, 275.

anivṛttikarāṇa, 271, function of 272, 273, 274, 275.

anivṛttikarāṇa, 271, function of 272, 273, 274, 275.

anivṛttikarāṇa, 271, function of 272, 273, 274, 275.

anivṛttikarāṇa, 271, function of 272, 273, 274, 275.

anivṛttikarāṇa, 271, function of 272, 273, 274, 275.

anivṛttikarāṇa, 271, function of 272, 273, 274, 275.

anivṛttikarāṇa, 271, function of 272, 273, 274, 275.

anivṛttikarāṇa, 271, function of 272, 273, 274, 275.

anivṛttikarāṇa, 271, function of 272, 273, 274, 275.

anivṛttikarāṇa, 271, function of 272, 273, 274, 275.

anivṛttikarāṇa, 271, function of 272, 273, 274, 275.

anivṛttikarāṇa, 271, function of 272, 273, 274, 275.

anivṛttikarāṇa, 271, function of 272, 273, 274, 275.

anivṛttikarāṇa, 271, function of 272, 273, 274, 275.

anivṛttikarāṇa, 271, function of 272, 273, 274, 275.

anivṛttikarāṇa, 271, function of 272, 273, 274, 275.

anivṛttikarāṇa, 271, function of 272, 273, 274, 275.

anivṛttikarāṇa, 271, function of 272, 273, 274, 275.

anivṛttikarāṇa, 271, function of 272, 273, 274, 275.

anivṛttikarāṇa, 271, function of 272, 273, 274, 275.

anivṛttikarāṇa, 271, function of 272, 273, 274, 275.

anivṛttikarāṇa, 271, function of 272, 273, 274, 275.

anivṛttikarāṇa, 271, function of 272, 273, 274, 275.

anivṛttikarāṇa, 271, function of 272, 273, 274, 275.

anaiśvarya (opposite of *aśvarya*), 93, 100n.

anākāra (indeterminate), 70, 71.

anakṣara (opposite of *akṣara*), 49, 49n.

anākṣara (bereft of words), 58.

anālambana, 293, defined 294-5.

anantākāśa (infinity of space), 248.

anantānubandhin (what leads to 'endless' worldly existence; 'life-long'), 234, illustrated 234n, 237, 238, 239n, 274.

ananta-viññāna (infinity of consciousness), 248.

ānāpāna (respiration), 65. —*vargaṇā*, 65.

anattā (not-self), 11, substanceless 248.

ānava-mala, xix, xxii, definition of 138, origin, nature and function of 142, origin of the twofold 143, 216.

andhatāmisra, 93, eighteenfold 94.

anekānta (non-absolutism), 22.

āṅgabhāya (other than the original scripture), 48, 53.

āṅgapraviṣṭa (included in the original scripture), 48, 53.

anicca (impermanent), 11, 248.

anindriya (quasi-sense), 31, 33n.

anivartikarāṇa, 271.

anivṛtti-bādara-samparāya (ninth *guṇasthāna*), described 278.

anivṛttikarāṇa, 271, function of 272, 273, 274, 275.

anivṛttikarāṇa, 271, function of 272, 273, 274, 275.

anivṛttikarāṇa, 271, function of 272, 273, 274, 275.

anivṛttikarāṇa, 271, function of 272, 273, 274, 275.

anivṛttikarāṇa, 271, function of 272, 273, 274, 275.

anivṛttikarāṇa, 271, function of 272, 273, 274, 275.

anivṛttikarāṇa, 271, function of 272, 273, 274, 275.

anivṛttikarāṇa, 271, function of 272, 273, 274, 275.

anivṛttikarāṇa, 271, function of 272, 273, 274, 275.

anivṛttikarāṇa, 271, function of 272, 273, 274, 275.

anivṛttikarāṇa, 271, function of 272, 273, 274, 275.

anivṛttikarāṇa, 271, function of 272, 273, 274, 275.

anivṛttikarāṇa, 271, function of 272, 273, 274, 275.

anivṛttikarāṇa, 271, function of 272, 273, 274, 275.

anivṛttikarāṇa, 271, function of 272, 273, 274, 275.

anivṛttikarāṇa, 271, function of 272, 273, 274, 275.

anivṛttikarāṇa, 271, function of 272, 273, 274, 275.

anivṛttikarāṇa, 271, function of 272, 273, 274, 275.

anivṛttikarāṇa, 271, function of 272, 273, 274, 275.

anivṛttikarāṇa, 271, function of 272, 273, 274, 275.

anivṛttikarāṇa, 271, function of 272, 273, 274, 275.

anivṛttikarāṇa, 271, function of 272, 273, 274, 275.

anivṛttikarāṇa, 271, function of 272, 273, 274, 275.

anivṛttikarāṇa, 271, function of 272, 273, 274, 275.

anivṛttikarāṇa, 271, function of 272, 273, 274, 275.

anivṛttikarāṇa, 271, function of 272, 273, 274, 275.

anivṛttikarāṇa, 271, function of 272, 273, 274, 275.

anivṛttikarāṇa, 271, function of 272, 273, 274, 275.

anivṛttikarāṇa, 271, function of 272, 273, 274, 275.

anivṛttikarāṇa, 271, function of 272, 273, 274, 275.

anivṛttikarāṇa, 271, function of 272, 273, 274, 275.

anivṛttikarāṇa, 271, function of 272, 273, 274, 275.

anivṛttikarāṇa, 271, function of 272, 273, 274, 275.

anivṛttikarāṇa, 271, function of 272, 273, 274, 275.

anivṛttikarāṇa, 271, function of 272, 273, 274, 275.

anivṛttikarāṇa, 271, function of 272, 273, 274, 275.

anivṛttikarāṇa, 271, function of 272, 273, 274, 275.

anaiśvarya (opposite of *aśvarya*), 93, 100n.

anākāra (indeterminate), 70, 71.

anakṣara (opposite of *akṣara*), 49, 49n.

anākṣara (bereft of words), 58.

anālambana, 293, defined 294-5.

anantākāśa (infinity of space), 248.

anantānubandhin (what leads to 'endless' worldly existence; 'life-long'), 234, illustrated 234n, 237, 238, 239n, 274.

ananta-viññāna (infinity of consciousness), 248.

ānāpāna (respiration), 65. —*vargaṇā*, 65.

anattā (not-self), 11, substanceless 248.

ānava-mala, xix, xxii, definition of 138, origin, nature and function of 142, origin of the twofold 143, 216.

andhatāmisra, 93, eighteenfold 94.

anekānta (non-absolutism), 22.

āṅgabhāya (other than the original scripture), 48, 53.

āṅgapraviṣṭa (included in the original scripture), 48, 53.

- sika *anyathākhyāti* 96, 97, the doctrine of 98, 100.
apagama (determinate judgment), 42.
apagata (determinate judgment), 42.
apanoda (determinate judgment), 42.
apanutta (determinate judgment), 42.
aparāpariyavedaniya, type of *karman* 250, 251.
aparyavasita (having no end), 51.
apavarga (final release or emancipation), 84, conditions of its attainment 107, 111, 153, 224.
apavartanā (process of decreased realization), 254, defined 257.
apaviddha (determinate judgment), 42.
apavyādha (determinate judgment), 42.
apāya (perceptual judgment), 36, 37, 38, 39, defined 41, synonyms of 42, 43, 44; 46, 56, 60, 148.
apāya (universal suffering), 283.
apāyabhūmi (plane of misery), 249, 250.
apeta (determinate judgment), 42.
apoha (exclusion), 32.
apramatta (free from passions), 68, 286.
apramatta-samyata (seventh *guṇasthāna*), described 277.
apratyākhyānāvarana, 234, illustrated 234n, 237, 239n, 274.
āptakāmatva (self-contained complacency), 139.
apuñña (bad act), 128.
apūrṇammanyatā (sense of incompleteness and imperfection), 142.
apūrvakaraṇa, nature and function of 271-2, 275, 278, 300. Eighth *guṇasthāna*, described 277.
apūrvasthiti-bandha, 272, 278.
arhat (literally 'the adorable'; the omniscient), 77, 289.
arhat (of Buddhism), his consciousness 247, 248, 249.
āriya-saccāni (noble truths), 16.
ārṣa-jñāna (supernormal spiritual intuition), 110.
ārtadhyāna, 281n.
artha (material prosperity), 47.
artha (object), argument to prove the non-existence of 130n.
artha (proper understanding of the meaning), 293, 294.
arthāpatti (presupposition), 34.
arthāvagraha (object-perception), 35, 36, 37, 38, 41, 44, 45.
arūpa, 248n.
arūpāvacara, defined 248. —*bhūmi*, 249, 250.
ārya (saintly), 201n.
asadvedya (what causes unpleasant feeling), 233, 256.
asāhu (sinner), 145.
asakti (mental disability), 93.
asañjñā (absence of *sañjñā*), 53.
asañjñin (opposite of *sañjñin*), 49, explained 50, 54.
asañjñi-śruta, 50, 53.
asamkhyeya (countless), 35, 42.
asamprajñāta samādhi, 161, 295, 296.
āsana (posture), 284, 301.
āsanajaya (conquest of posture), 286.
asaṅga (without any consideration), 294.
āsaṅga (attachment), 296, 301.
asaṅgānuṣṭhāna, 303.
āsanna, type of *karman* 250.
asat, 228.
asātlavedaniya, see *asadvedya*.
āsava (bondage), 20.
āśaya (past actions), 112.
asmitā (egoism), 89, 90, 93, 94.
āśramas (stages of life), 109.
āsrava (influx, inflow), 238, 243, 245.
āśrutaniṣṛita (not backed by scriptural learning), 44, 45, 46, 48.
aśubha (inauspicious or sinful) *karman*, 235, 245. —*prakṛti*, defined 237n.
asukla-kṛṣṇa, 245n.
athāpravṛttikarana, 270n.
aticāra (transgression of vows), 265.
atindriya-pratyakṣa (super-sensuous intuition), 34.
atiprasaṅga (unwarranted extension), 60.
ātman, 4, 12, 16, 62n, its identity with knowledge and intuition 72, 117, 118, 122, 124, 125, 126, 137.
attā, meaning of 12.
aṭṭhaṅgiko maggo (eightfold path), 16.
audārika (gross), 65, 69, 234.
aupamyā (analogical knowledge), 30.
aupaśamika, 273, 277.
autpattiki buddhi (instantaneous comprehension), 45, defined 46, illustrated 47.
avabodha (cognition), 42.
avadhāraṇa (holding), 35.
avadhāraṇā (memory), 42.
avadhi, see *avadhi-jñāna*.
avadhi-ajñāna, 71, 147.
avadhi-darśana, 63n, 71, 77, 233. —*āvaraṇa*, 240n, 241n.
avadhi-jñāna (visual intuition), 28, 29, 30, 61, a birthright of the denizens of heaven and hell 62, scope of 63, 63n, 64, 66, 68, 69, 71, 75, 147.
avadhyajñāna, see *avadhi-ajñāna*.
avagama (retention), 42.
avagraha (perception), synonyms of 34, two kinds of 35, definition of 35, defined by Umāsvāti 36, defined by Pūjyapāda Devanandi 37, 38, defined by Akalaṅka 39, defined by Hemacandra 40, 44, 45, 46, 47, 57, 58, 60, 61, 77, 148.

avagraha (receiving), 35.
avagrahanatā (receiving), 34.
avairāgya, 100n.
avalambanātā (grasping), 35.
avalikā (a small measure of time), 257, 257n.
āvaraṇa (obscuration), xx.
āvaraṇa (veil; cover), 134, 227.
āvartanātā (limited determination), 42.
avasthāna (retention), 42.
avāya, see *apāya*.
avāya (determination), 42.
avedya-samvedya-pada, 302.
avibhāga-paliccheda (indivisible unit), 236, 236n.
avicyuti (absence of lapse), 43.
avidyā (nescience, wrong cognition, ignorance), xx, 16, 25, 80, 81, 83, Yoga definition of 84, *quā vāsana* and *quā* wrong cognition 85n, its nature and relation to other *klesas* 89, 90, Sāṅkhya conception of 93, 94, 95, 97, 98, 100, in the Nyāya school 101, as defined in the Vaiśeṣika school 108, 109, 110, 110n, 112, in the Vedānta school 113, 114, 115, 120, 121, 122, 124, 126, in the Buddhist school 126, 127, nature of 128, 129, 135, 137, Śaiva conception of 137, 138, 140, 143, in the Jaina school 144, criticism of the Sāṅkhya-Yoga conception of 155 *et seq.*, criticism of the Nyāya-Vaiśeṣika conception of 162 *et seq.*, criticism of the Vedānta conception of 169 *et seq.*, criticism of the Buddhist conception of 201 *et seq.*, 201n, 202, 203, criticism of the Śaiva conception of 215 *et seq.*, 218, 219, 246, 273, 297.
avidyā-leśa, xx.
avijjā, 10, 126.
avikalpa-jñāna (non-constructive intuition), 129.
avirāga (opposite of *virāga*), 93.
avirata-samyagdr̥ṣṭi (fourth *guṇa-sthāna*), described 277.
avirati (intense attachment; non-abstinence; non-renunciation), 145, 147, 153, 239, 274.
aviveka, the doctrine of 95, 97, the doctrine of 98, 99, 100.
avivekakhyaṭi, 98, 99, 100.
avyākata (unexplainable), 8, 13, 14.
avyākata (neutral), 247.
āyā-vāi (believer in soul), 18.
ayoga, see *ayogakevalin*.
ayogakevalin (fourteenth *guṇasthāna*), described 279, 304n.
āyuhkarman, 270n.
āyus (longevity), 90, category of *karman* leading to 245, 279.
āyuska (longevity-determining) *karman*, 233.

bādara-samparāya (gross passions), 278.
badhyamāna (being bound), 260.
bahirātman (exterior self), 281.
bahirmukha (extrovert), 73.
balā (third *dr̥ṣṭi*), 300, described 302.
bandha (bondage), 132, 133, 232, 297.
bandhana (process of bondage), 254.
bhakti (reverence), 294.
bhāṣā (speech), 65.
bhautikasarga (gross physical creation), 93n.
bhāva (psychical factor), 93, eight 100n.
bhava (coming to be), 126, 127.
bhava (worldly existence), 153, 154.
bhāva-karman, 227, 227n.
bhāvanā (contemplation), 265, 282, 290n.
bhāvanā (a stage of yoga), 297, 299.
bhavaṅga (continuation of life), 249.
bhava-pratyaya (due to birth), 62.
bhāvasarga (psychical creation), 93n.
bhavaśatru, 296.
bhāvaśruta, 52, 53, 58.
bhāvendriya, 52n.
bhavyatā, xxi.
bhoga (enjoyment), meaning of 84, 90, 153, category of *karman* leading to 245.
bhrānti (illusion), 132, 297.
bhrānti (lapse of memory), 296, 301.
bhrānti-vijñāna (illusory consciousness), 132.
bhūta, 229.
bhūtataṭhatā (thatness), 134, 135.
bhūtavigama, 296.
bindu (pure matter), 137.
bodha (comprehension), 297, 301.
bodhi (enlightenment), 17, 299.
bodhicitta, xxii.
bodhisattva, 298, 299.
Brahmaloka (the region of the Brahman or truth), 114.
Brahman (Absolute), 3, 6, 7, 116, 117, 120, 170, 185, 187, 190, 192, 228.
Brahman (Creator), 24, 112.
buddhi (vivid determination), 42.
buddhi (intellect), 33, 34, four kinds of 44-8.
buddhi (of Sāṅkhya-Yoga), 84, 85, 86, 87, 89, 93, 97, 98, 159, 160, 222, 230.
buddhi (knowledge), 162.
caṅkhu-samphassa (eye-contact), 12.
caṅkhu viññāna (eye-consciousness), 12.
caṅsurdarśana (eye-intuition), 71, 77, 233. — *āvaraṇa*, 240n, 241n.
carana (conduct), 149, 150.
carana-guṇa (rectitude of will), 149.
cāritra (conduct), 147, 149, 150, 152, 153, 262, 263, fivefold 264.

- cāritramoha* (character-deluding) *karman*, 246, 256.
- cāritramohanīya* (what deludes the right conduct) *karman*, 233, 252, 275. See also *cāritramoha-karman*.
- catuḥsthānika*, 236, defined 237.
- cātummahārājika*, 249.
- cetanā* (willing), 247.
- chadmastha* (a being involved in the world), 54, 74, 74n, 75, 282n.
- chedopasthāpana* (re-initiation), 264.
- cintā* (thought), 32.
- cintā* (discursive thought), 34, 40.
- cintāprabandha* (thought stream), 284n.
- citi* (consciousness), 159.
- citta* (consciousness), 201.
- citta-caitasika* (pure consciousness and its concomitant associates), 131.
- cuti* (passing away), 250.
- darśana* (intuition), 37, 69, problem of the relation of *jñāna* and 70-80, it is introvert 73, problem of its relation with *paśyattā* 74, 148, 239.
- darśana* (attitude; predilection for truth; vision), 147, meaning of 148, 149, 151, 153.
- darśanamoha* (delusion of attitude or vision), 83, 144.
- darśanamoha* (attitude-deluding or belief-deluding) *karman*, 149, 233, 246, 256.
- darśanamohanīya*, see *darśanamoha*.
- darśanāvarāṇa* (intuition-covering) *karman*, 71, 76, 78, 144, 150, 232.
- deśaghātin* (partially obscuring) *karman*, 239, 240, 241. —*spardhaka*, 258.
- deśanā* (instruction), 270n.
- deśavirata-samyagdṛṣṭi* (fifth *guṇa-sthāna*), 277.
- deśavirati-cāritra* (capacity for partial renunciation), 241.
- dhama*, 10, 15, 17, 20, 127.
- dhāraṇa* (holding), 42.
- dhāraṇā* (concentration), 287, 290, 301.
- dhāraṇā* (retention), 38, 41, synonyms and definition of 42, meaning of 43, various definitions of 43, 44, 46, 148.
- dharma* (religion; what leads to prosperity and emancipation; religious merit; moral virtues), 47, 93, 100, 100n, 101, as defined in the Vaiśeṣika school 108, its different senses *quā* cause and effect 109, 111, 112, *pravartaka* (creative) and *nivartaka* (emancipative) 112n, 139, 144, 152, tenfold 263, 264.
- dharma* (thing; element of existence), 133, 134, 136.
- dharma* (adjunct), 163.
- dharma* (substance that helps motion; medium of motion), 64.
- dharmaadhātu* (totality of all things; unity of all), 134, 135.
- dharma-dhyāna*, defined and described 283-91.
- dharmakāya*, 135.
- dharmamegha*, 296.
- dharma-nairātmya* (unsubstantiality of things), 134.
- dharma-samnyāsa*, 300.
- darmin* (substantive), 163.
- dharmya*, 283n, 284n, 290.
- dhruvādhvan*, 303.
- dhyāna* (concentration), 265, 267, doctrine of 281-93, 281n, defined 282, function of *dhyāna* in the case of the omniscient 282n, categories of 283, 283n, Śubhacandra's classification of 288, different functions of 291, a stage of *yoga* 297, 299, 301.
- dikṣā* (initiation), xxiii, 140, *sādhikarāṇa* and *niradhiakarāṇa* 141, function of 141, 143.
- dīprā* (fourth *dṛṣṭi*), 300, described 302.
- dirghakālīkī* (lasting for a long time), 50, 53.
- diṭṭhadhammavedanīya*, type of *karman* 250, 251.
- dosa* (aversion; hatred), 16, 247.
- doṣa* (defect), 101, 102, 107, 154, 167, 227.
- draṣṭā* (witness), 84.
- dravya* (substance), 164.
- dravya-karman*, 227.
- dravya-mati*, 58.
- dravya-śrūta*, 52, 58.
- dravyendriya*, 52n.
- dṛṣṭājanma-vedanīya*, 244, 251.
- dṛṣṭi* (faith), 54.
- dṛṣṭi* (love of truth), 300, meaning of 301, eight *dṛṣṭis* described 301-4.
- dṛṣṭivāda-samjñā*, 55. See *dṛṣṭivādo-padeśikī*.
- dṛṣṭivādo-padeśikī* (backed by scriptural knowledge), 50, defined 54.
- dṛśya* (objective world; external object), 84, 129.
- duḥkha* (suffering or pain), 102, 107, 154, 162, 164.
- duḥkkhānta* (cessation of pain), 296.
- duḥkha* (sorrow), 11, 16, 248.
- duḥkhanirodha* (cessation of sorrow), 16.
- duḥkha-nirodha-gāminī paṭipadā* (path leading to the cessation of sorrow), 16.
- duḥkha-samudaya* (causal chain of sorrow), 16.
- dvaita* (dual; duality), 118, 119.
- dveṣa* (aversion), 89, 90, 93, 94, 101, 269.
- dvi-sthānika*, 236, defined 237.

ekāṃśa-vyākaraṇīya (answerable categorically), 8.
ekānta (absolutistic) *mithyādarśana* defined, 145.
eka-sthānika, 236, defined 237.
ekatva-vitarka-vicāra, described 292.
ekikharāṇa, 287.
gamika (containing repetitions), 48, 53.
gaṇa (descendant group), 264.
gaṇadhara, meaning of 299.
gaṇipīṭaka, 50.
gantha (bondage), 18.
garbhaja (born of womb), 53.
gatināman, 234, 246.
gavesana (*gaveśanā*, fathoming), 32.
gavesanātā (fathoming), 40.
ghāti (obscuring) *karman*, xx, 239, 243, 279.
glāna (ailing ascetic), 264.
gotra (status-determining) *karman*, 233, 279.
gotrayogin, 304.
graha (receiving), 35.
grahana (receiving), 35.
granthi (knot of intense attachment and repulsion), nature of 270-1, cutting of 271, 302.
granthibheda, xxi, xxii
guṇa (sensuous objects), 18.
guṇa (elements or energies), 85, 90.
guṇa (quality), 164.
guṇanimitta (due to merit), 63.
guṇapratyaya (due to merit), 62.
guṇasamkhrama, 272, 274, 278.
guṇaśreṇī, 272, 278.
gunasthāna (stages of spiritual development), xxi, xxii, 266, 267, 268, the doctrine of 268-80.
guṇavṛata, 265.
guṇī (self-control), 263, 264.
guru (preceptor), 47, 140, 141, 262, 290.
guruka (serious), type of *karman* 250, 251.
hasituppāda citta (innocent smile), 247.
hetu, 29n.
hetūpadesikī (discriminating), 50, 54.
hetuvāda-samjñā, see *hetūpadesikī*.
hetuvāda-samjñin, defined 54.
icchā (will), 162, 294.
icchāyoga, defined 300.
idantā (objectivity), 142.
ihā (speculation), 32, 38, 39, synonyms given by *Nandī Sūtra* and *Umāsvāti* and the different definitions 40, differentiated from *samśaya* 41, 43, 44, 45, 46, 47, 56, 57, 58, 59, 61, 148.
indriyānindriya-pratyakṣa (sensuous and quasi-sensuous perception), 34.
indriya-pratyakṣa (sensuous direct cognition), 30, 34.
irvāpātha (non-affecting), 252.

irvāsamiti (regulation of movement), 265.
Īśvara, 24, 127.
īśvara, xx, xxi, defined 140, 142.
jānai, 63n, 71.
janaka, type of *karman* 250.
janma (birth), 102, 107, 154.
jarāmaraṇa (decay-and-death), 10, 126, 127.
jāti (birth), 90, 126, 127, category of *karman* leading to 245.
jātināman, 234.
javana (active), 247.
jhāna (ecstasy), 248.
jhāna (meditation), 262n.
jijñāsā (enquiry or inquisitiveness), 40, 297, 301.
jina (literally 'the victor'; one who has attained omniscience), 76.
jīva (soul; individual self), 10, 117, 125, 144, 229.
jīvanmukta (embodied beings free from bondage), 152, 279.
jīvanmukti (emancipation during life; state of embodied freedom), xx, 143, 144, 276.
jñāna, 69, problem of the relation between *darsana* and 70-80, it is extrovert 73, 147, 148, 149, 150, 153, 158, 159, 239.
jñāna (discriminating knowledge), 93, 100n, pursuit of 107.
jñāna (consciousness), 297.
jñānaśakti (power of knowledge), 140.
jñānāvaraṇa (knowledge-obscuring or knowledge-covering) *karman*, 61, *karman*, 61, 70, 71, 76, 78, 144, 150, 232, 252.
jñānāvaraṇīya, see *jñānāvaraṇa*.
jñānavṛtti (knowledge-modification), 87.
jñānayoga (internal spiritual activity), 294.
jñeya (thing to be known), 166.
jñeyāvaraṇa, nature of 134, 251, 252.
kaivalya (self-isolation), 85, 100, 101.
kalā (limited power of action), genesis of 143.
kāla (time), xviii, genesis of 143, 220n.
kālikī, 54. See *dirghakālikī*.
kalpita (imagined), 128.
kāma (sensual pleasure), 47.
kāmasugati-bhūmi, 249.
kāmāvacara (roaming in the world of desires), 248. — *bhūmi*, 249, 250.
kamma (action), 18.
kammā-vāi (believer in *karman*), 18.
kāntā (sixth *dṛṣṭi*) 300, described 303.
karana (process of energy), 254.
karana, xxii, meaning of 271.
karma (incomprehensible activity of life), 135.

- karmabhūmi* (lands where *tirtha*-*karas* are born), 68.
- karmadalika* (karmic aggregates), 257.
- karmajā buddhi* (intellect developed by practical experience), 45, 46, also called *kārmikī* or *karma-samutthā* 47, defined 47.
- kārma-māla*, 142, origin, nature and function of 143, 216.
- karman*, doctrine of 4, law of 5, 7, 15, believer in 18, doctrine of 27, 65, obstructive 75, fruits of *karman* in Yoga 90, nature and process of *karman* in Saivism 139, 140, 141, 144, evil will induced by 149, 151, operative 151, 153, doctrine of 204, law of 206, 216, 218, 220, necessity of 221, 224, 226, general function of 228, classification of 232 *et seq.*, intensity of *karman* defined 236, conditions of the inflow of sinful and virtuous types 243n, Buddhist classification of 250, states and processes of 252, 297.
- karman* (sacrifice), 114.
- karman* (action), 164.
- karma-pāśa*, xxi, 138, nature and function of 139, 216.
- karmaprakṛti* (karmic matter), 161.
- karmapudgala* (karmic matter), 226, 232.
- karma-sāmya*, xx.
- karmāśaya* (accumulated traces of actions), 244.
- karmaskandha* (karmic matter), 236.
- karma-vargaṇā*, 65, 232n.
- karma-vijñāna* (activity consciousness—the subjective mind), 135.
- karma-yoga* (external spiritual activity), 294.
- karmendriya* (motor organs), 143.
- karuṇā*, 17, 285.
- kāruṇya* (sympathy), 266, 290.
- kaśāya* (passions), 147, 153, 168n, 221, 222, 223, 226, 235, 239, 274.
- kaśāya-vedaniya*, 233.
- kaṭattākamma*, type of *karman* 250.
- kāyavyūha* (plurality of bodies), 152.
- kevala*, see *kevala-jñāna*.
- kevala-darśana* (perfect intuition), 29, 71, 76, 77, 78, 233, 239.
- kevala-jñāna* (pure and perfect knowledge), xviii, xx, 28, 29, 30, 61, 69, 70, 71, 75, 76, 78, 100, 239, 268.
- kevalin* (omniscient), 55, 61, 74, 75, 76, 77.
- khanda*, 10.
- kheda* (inertia), 296, 301.
- kiriya* (barren and inoperative), 247.
- kiriya* (actionism), 24.
- kiriya-vāi* (believer in action), 18.
- kleśa* (afflictions), 89, 90, 93, 221, 222.
- kleśāvaraṇa*, nature of 134, 251, 252.
- koṣṭha* (firmly grasping), 42.
- koṭākoṭi* (a big number), 270n. Also spelled *koṭikoṭi*.
- krama* (sequence), question of its possibility in omniscience xviii-xix.
- kriyā* (will; spiritual discipline), 150.
- kriyamāṇa* (being done), 260.
- kriyāśakti* (power of action), xxiii, 140, 217.
- kriyāvādin* (believer in moral and spiritual action), 145.
- kriyāyoga*, xxii.
- krodha* (anger), 234.
- kr̥ṣṇa* (dark), a category of *karman*, 245.
- kr̥ṣṇapāṅkṣika*, 298.
- kṣapakaśreṇi* (ladder of annihilation), described 275-6, 295.
- kṣaya* (total dissociation), 258.
- kṣāyika-samyagdṛṣṭi*, 277.
- kṣayopāśama* (subsidence-cum-destruction), 242, 258, 260, 270n.
- kṣāyopāśamika*, 277.
- kṣepa* (unsteadiness), 296, 301.
- kṣetravit*, 297.
- kṣinakaśāya* (twelfth *guṇasthāna*), described 278.
- kula*, 264.
- kulayogin*, 304.
- kundalinī*, xxii.
- kusala* (moral), 247. —*vipāka*, 249, 250.
- labdhi*, 55, meaning of 55n, defined 56.
- labdhi* (stages of the achievement of purification), 270n.
- labdhyakṣara*, 49.
- laingika* (inferential), 110, 110n.
- lakṣaṇa* (characteristic), 128.
- leśyā* (coloration), defined and classified 253n, 254.
- liṅga* (probans), 77.
- liṅga-sarga* (subtle physical creation), 93n.
- liṅga-śarīra* (subtle body), 222.
- lobha* (greed), 16, 234, 246.
- logā-vāi* (believer in world), 18.
- loka* (inhabited universe), 23, meaning of 23n, 63, 280.
- loka* (worldly life), 102.
- lokuttara bhūmi* (supra-mundane plane), 248.
- madhuvidyā*, 117.
- mādhyaśthya* (indifference), 266, 285, 290.
- magga* (right path), 144.
- maggāṇā* (*mārgaṇā*, searching), 32.
- mahaggala bhūmi* (higher grade of consciousness), 248.
- mahāmāyā* (pure matter), 137, nature of 139, 139n.
- mahāmoha*, 93, tenfold 94.
- mahāpāthaprayāṇa*, 303.
- mahat*, 93, 94.

mahāvratā (great vows), 265.
Maheśvara (Great Lord), 115.
Maheśvara, nature of 137.
mai (*mati*, sensuous cognition), 32.
maitrī (friendship), 17, 266, 285, 290.
mala (taint or contamination), xix, nature of 138, 139, 140, 141, 142, 143, 216.
mala-pāśa, nature of 138, 140.
māna (pride), 234.
manahparyaya, 65n.
manahparyāya, see *manahparyāya-jñāna*.
manahparyaya-jñāna, 65, 65n.
manahparyāya-jñāna (intuition of mental modes), 28, 29, 30, 61, 65, 66, 66n, 67, 67n, 68, 69, 69n, 71, 75, 77.
manapajjavanāṇa, 65.
manas (mind), 31, 32, 35, 62n, 65, 67, 119, 222.
manodravya (matter constituting mind), 69.
manogupti (control of thought), 265.
mano-samphassa (mind-contact), 12.
mano-vargaṇā, 65.
mārganatā (searching), 40.
mati, see *matijñāna*.
matī-ajñāna, 71, 147, 149.
matijñāna (sensuous knowledge), 28, 29, 30, 30n, 32, defined and classified 33, subdivisions of 34, total number of types of 44, 45, 48, 50, 51n, 53, 55, its relation with *śrutajñāna* 55-6, 57, 58, 59, 60, 61, 62, 66, 69, 70, 71, 75, 76, 77, 147, 148, 149, 258.
matyajñāna, see *matī-ajñāna*.
matyupayoga, 55.
māyā, 113, 115, 116, 117, 118, 119, 120, 121, 124, 125, 126, 130, 170, 172, 217, 221, 224.
māyā (impure matter), 137, nature of 139, 140, 218. —*kañcukas*, xx, xxiii.
māyā (deceit), 234.
māyāhastin (elephant called up by illusion), 130.
māyāpāśa, xxi, nature of 139.
māyāvat, 115.
māyin, 115.
māyīya-mala, 142, origin, nature and function of 143, 216.
medhā (retentiveness), 34.
medhā (gradual awareness), 35.
mīmāṃsā (critical evaluation), 297, 301.
mithyā (vitiated; perverted), 147, 151.
mithyābhiniveśa (perverted predilection), 155.
mithyā-cāritra (perverse conduct), 147, 151, 153, 155, 161, 219.
mithyā-darśana (perverse attitude),

144, categories of 145, 147, 151, 155, 161, 218.
mithyādr̥ṣṭi (a person of perverted attitude; wrong view), 28, 51, 54, 144, 256.
mithyādr̥ṣṭi (first *guṇasthāna*), described 276.
mithyā-jñāna (perverted knowledge; wrong assessment of values; delusion; nescience; wrong cognition), 83, 101, 102, defined 103, 107, 121, 147, 151, 153, 155, 161, 162, 166, 219.
mithyā-śrūta, 50.
mithyā-śrūta (false scripture), 51.
mithyātva (wrongness), 50.
mithyātva (perverted attitude; perversity; predilection for the untruth), 80, 83, 144, 145, 146, 168n, 218, 219, 239, 241, 256n, 269, 274.
mithyātva (vision-deluding) *karman*, 145, 146, 239, 256, 270n.
mithyātvamohaniya karman, 272.
mithyātva-pudgala, 256n.
mithyātva-vedaniya, 233.
mitrā (first *dr̥ṣṭi*), 300, described 301-2.
moha (delusion; false belief), 16, 18, 83, 93, eightfold 94, 101, 103, 127, 128, 144, 145, 166, 167, 168, 247.
mohaniya (deluding) *karman*, 69, 150, 168, 168n, 232, 239.
mokṣa (emancipation), 6, 85, 111, 133.
muditā, 17.
muhūrta (forty-eight minutes), 40, 40n, 69, 236.
mukhya-pratyakṣa (transcendental direct knowledge), 34.
mukti (emancipation), 133.
muṇḍukevalin, 299.
mutta (emancipated), 145.
naisargika (inborn) *mithyādarśana*, defined 145.
nāma (consciousness; mind), 25, 126, 127, 222, 224, 230.
nāma (name), 125, 126.
nāma (body-making)-*karman*, 233, subtypes of 234, 279.
navya (neologician), 61.
naya (different attitudes), 29.
neva saññā nāsaññā, 248.
nibbāna (emancipation), 248, 249.
nidhatti, defined 254, 258, 258n, defined 259.
nidrā (sleep with easy awakening), 233.
nidrā-nidrā (sleep with difficult awakening), 233.
nigoda, xxi, 240.
nikācana, defined 254, 258, 258n, defined 259.
nikācita (unalterable on account of the process of *nikācana*), 260.
nirakṣara, 58.

- nirāmbana*, 294n.
nirāvarana, 75.
nirjarā (dissociation), 263, 264.
nirvāṇa (emancipation), xxii, 13, nature of 15, 131, 132, 136, 149, 152, 201n, 224.
niścaya (continued cognition), 42.
niṣpanna (true or real), 128.
niṣpannayogin, 304.
nivṛtti (eighth *guṇasthāna*), 277.
nivṛttikarana, 271n.
niyama (self-control), 301.
niyatavipāka (with unfailing fruition), 260.
niyati (spatial limitation), genesis of 143.
niyativāda (doctrine of determinism), 220n.
niyatīti, 277n.
no-indriya (quasi-sense), 31.
no-indriya-pratyakṣa (non-sensuous direct knowledge), 30.
no-kaṣāya (quasi-passion), defined 234, 234n.
no-kaṣāya-vedanīya, 233.
oghaḍṛṣṭi (commonplace attitude), 301.
ogha-saṁjñā (instinct), 54.
padastha, 288, described 289, 290.
pākadānapariyāyena (according to priority of fruition), 250.
pāyopama, 236n, 270n.
paññā (wisdom), 17.
paññā (wisdom), 32.
pāpa (sinful) *karman*, 235, 245, —*karmāśaya*, 244.
para, 296.
parā (eighth *dṛṣṭi*), 300, described 304.
parabrahman, 303.
paramacāritra (consummate conduct), 161.
paramānanda (supreme bliss), 296.
paramārśa (expression of power), 141.
paramārtha (absolute reality), 132.
paramaśiva, nature of 137.
Paramaśiva (Absolute), nature of 141, at once transcendent and immanent 142, 217.
paramātman (transcendental self), 281.
parārtha (objective and public), 60.
paratantra (dependent; causally determined), 128, nature of 129, 131.
parihāraśuddhi, 264.
parikalpanā (imagination), 130.
parikalpita (imagined), 128, nature of 129.
parikṣā (investigation), 40.
pārināmiki buddhi (mature intellect), 45, 46, defined 48.
pariniṣpanna (real or true), 128, nature of 129.
parisaha (afflictions), twenty-two 263, —*jaya*, 264.
parissava (cause of release), 20.
parisuddhā pratipatti (clear conviction), 297, 301.
paritta bhūmi (plane of weak consciousness), 248.
parivartanā (repeated study), 283.
parokṣajñāna (indirect knowledge), 28, 30, 34.
pārthivi dhāraṇā, described 288.
paryāya (modes or states), 67, 70.
pāśa (trap), 138, forms of 139n, 140, 221.
pāśai, 63n, 71.
pāśanayā, 71. See *paśyattā*.
paśu (animal), 138.
paśupati, nature of 137.
paśutva (animality), 138, 141.
paśutva-vigama, 296.
Paśyantī Vāk, xix.
paśyattā, 71, meaning of 72, problem of its relation with *darśana* 74.
paṭisandhi (birth), 249.
piṇḍastha, described 288-9, 290, 290n.
pitṛ (manes), 112.
prabhā (seventh *dṛṣṭi*), 300, described 303.
prabhāsvara (luminous), 134.
pracalā (sleep while seated or standing), 233.
pracalā-pracalā (sleep while walking), 233.
pradeśa (space-point), 63, defined 238n.
pradeśabandha (space-bondage), defined 238.
pradeśodaya (non-affecting rise), 259.
pradhāna, 24.
prahina (suppressed), 201n.
prajāpati, 112.
prajñā (reasoning), 34.
prajñā (wisdom), 135, 201n.
prakṛti (nature), 127.
prakṛti (principle of matter), 83, 84, 85, 90, 93, 93n, 94, 97, 99, 100, 121, 156, multiplicity of *prakṛtis* 157, 158, 159, 161, 166, 170, 222, 224, 226, 227, 228, 297.
prakṛti, quā miyā 115, 126.
Prakṛti (Absolute), 228, 229, 230.
prakṛti-bandha (type-bondage), defined 238.
pralayākala, defined 140, 142.
pramāda (unmindfulness; spiritual inertia; carelessness), 18, 147, 264, 274, 275.
pramāna, 27, = *samyag-jñāna* 28, 29, classification of 34, 58, 80.
pramātā (subject of knowledge), 124.
pramatta-samyata (sixth *guṇasthāna*), described 277.
prameya (objects), 162.
pramoda (appreciation), 266, 285, 290.

prāṇa (breath), 229.
prāṇāyāma (breath-control), 286, 290, 301.
prārabdha (in course of fruition; fructifying) *harman*, 152, 153, 260.
prasamkhyāna, xxii.
prasāntavāhitā, 303.
prasupta (dormant), 260.
Pratibhā, nature of xviii-xix.
pratibhā (grasp), 33, 34.
pratipatti (continued cognition), 42.
pratipracchanā (critical enquiry), 283.
pratipracchā-uyākaraṇīya (to be explained by putting another question), 8.
pratiṣṭhā (fixing), 42.
pratītyasamutpāda (dependent origination), 126, 201.
pratītya-samutpanna (causally determined), 130.
pratyāhāra (withdrawal), 287, 290, 301.
pratyākhyānāvarāṇa, 234, illustrated 234n, 237, 239n, 274.
pratyakṣa (perceptual cognition), 110, 110n.
pratyakṣa-jñāna (direct knowledge), 28, 30, 32, proper 62, 67.
pratyāvartanā (repeated determination), 42.
pratyaya-sarga (psychical creation), 93, 93n.
pravṛttacakra, 296.
pravṛttacakra-yogin, 304.
pravṛtti (volitional activity; merits and demerits born of volitional activity), 101, 102, 107.
pravṛtti, 297.
pravṛtti (practice), 294, 297, 301.
prāyaścitta (expiation), ninefold 264.
prāyogya, meaning of 270n.
prekṣaṇa (prolonged vision), 71.
preta (devils), 112.
preyas (covetable), 6.
prīti (love), 294.
prthagjana, xxii. — *citta*, 296.
prthagjva-vitaraka-savicāra, described 292.
puṭgala-nairātmya (the unreality of the individual ego), 134.
puṭgalaparāvarā, defined 298n.
puṇya (virtuous) *harman*, 235, 245.
puṇya-karmāśaya, 244.
Puruṣa (Absolute), 114, 297.
puruṣa (self), 83, 84, 84n, 85, 86, 87, 88, 89, 97, 100, 152, 155, 156, 157, 158, 159, 160, 161, 222, 226, 229, 230, 251, 297.
Puruṣādvaita (monism of *Puruṣa*), 202.
pūrvakoṭi (a big number), 279.
pūrvasevā, 298.
rāga (attachment), 89, 90, 94, 101, genesis of the principle of *rāga* in

monistic Saivism 143, 154, 155, 269.
rajas, 90, 92, 93, 229.
rasa, 235n.
rasabhāga (unit of intensity), 236, 236n, 237.
rasaghāta, 272, 278.
raudradhyāna, 281n.
ṛddhi (extraordinary powers), 68.
ṛjumatī, 66, 68.
ṛjusūtra (analytic standpoint), 80.
rodha-śakti (power of obscuration), 139n, 140.
Rta, conception of 5.
ruci (predilection), *ājñā*—, *nisarga*—, *sūtra*—, and *avagāḍha*—, 283n.
ruk (mental disturbance), 296, 301.
rūpa (material form; body), 11, 13, 25, 126, 127, 222, 226, 230.
rūpa (form), 125, 126, 248n.
rūpa (coloured shape), 35.
rūpastha, 288, described 289, 290.
rūpātita, 288, described 289, 290.
rūpāvacara, defined 248. — *bhūmi*, 249, 250.
śabdādvaita (verbal monism), 202.
śabda-jñāna (verbal cognition), 60.
sadasat-khyāti, 99.
sadāśiva, defined 140, 142, 303.
ṣaḍāyatana (the six sense-organs), 126, 127.
saddṛṣṭi, 301.
sādhu (ascetic), 264, 265.
sādhika (having beginning), 48, 51.
sādvēdyā (what causes pleasant feeling), 233, 256.
sāgaropama, 236, 236n, 270n.
sahaja (natural), 141.
sahetuka (determined by conditions), 247.
sahopalambhaniyama (necessity of being known together), 209.
sāhu (saint), 145.
sai (*smṛti*, memory), 32.
śaikṣa (ascetic student), 264.
sakadāgāmin (once-returner), 249.
sakala, defined 140, 142.
sāhāra (determinate), 70, 71.
sāḥsara, 58.
śakti (energy; power), 126, 141, 221.
śakti-daridra (devoid of powers), 143.
sālabhāna, 294n.
saśeśya (accompanied with coloration), 253.
samādhi (meditation; ecstasy), xxii, 17, 106, 107, 111, 152, 153, 161, 200, 262n, 296, 301. — *yoga*, xxii.
samādhi-prayatnopārjita (acquired through effort), 141.
samanojña (associate), 264.
sāmānya (general feature; universal), 38, 164.
samarasibhāva, 287.
sāmarthyayoga, defined 300.
samatā (absolute sameness), 134.
samatā (a stage of *yoga*), 297, 299.

- samatva* (equanimity), 289.
samavāya (inherence), 163.
samaya (time-point), 63.
sāmāyika (desisting from harmful activities), 264.
sambhava (probability), 34.
samhanana (physical structure), 292.
samiti (regulation of activities; self-regulation), fivefold 263, 264.
saṃjñā (cognitive activity), 50, nature and types of, 53-5.
saṃjñākṣara, 49.
saṃjñin (discursive or cognitive or scriptural), 48.
saṃjñi-srūta, three ways of the consideration of 50, 53.
saṃjvalana (effective only occasionally), 234, illustrated 234n, 237, 274.
saṃkhyeya (countable), 42.
saṃkramaṇa (process of transformation), 254, 255, 256, 260.
sammā-ājīva (proper means of livelihood), 16.
sammā-diṭṭhi (right view), 16.
sammā-kammanta (proper action), 16.
sammā-samādhi (proper meditation), 16.
sammā-saṃkappa (right resolution), 16.
sammā-sati (mindfulness in the right way), 16.
sammā-vācā (proper words), 16.
sammā-vāyāma (proper exertion), 16.
sammūrchana (gross-bodied beings born without sex relation), 54.
sāmparāyika (affecting), 252.
samprajñāta samādhi, 295.
saṃsāra (worldly life; metempsychosis), 102, 103, 111, 128, 135, 136, 154.
saṃśaya (doubt), differentiated from *ihā* 41, 110, 110n, *mithyādarśana*, defined 145.
sāṃśayika (sceptic) *mithyādarśana*, defined 145.
saṃskāra (trace), 43, 44, 101.
saṃskāra (coefficients of consciousness; predispositions), 11, 16, 126, 127, 128.
saṃsṛṣṭa (related), 123.
samudghāta, 280, 280n.
saṃvara (spiritual discipline), 150.
saṃvara (stoppage of karmic inflow), 263, 264.
saṃvega (fear), 266.
saṃvṛti, function of 128.
saṃvṛti satya (empirical truth), 128.
saṃvyavahāra-pratyakṣa (empirically direct and immediate), 28, 30, 34.
samyagdarśana (right attitude; predilection for truth; enlightenment; spiritual vision), xxii, 146, 147, meaning of 148, nature of 149, 151, 155, 266, 267, 268, first awakening of 269-73.
samyagdr̥ṣṭi, 54, 256, 300.
samyag-jñāna (right knowledge), 27, 146, 147, 148, 149, 151, 161, 165, 266.
samyag-mithyā-dr̥ṣṭi (third *guṇa-sthāna*), described 277.
samyag-mithyātva (right-cum-wrong belief), 256, explained 256n.
samyak (right), 48, 147, 149, 151.
samyakcāritra (right conduct), 146, 147, 149, 151, 153, 166.
samyak-srūta (right scripture), 50.
samyktva, 50, 80, 144, 146, distinguished from *srūta* 148, love of truth 239, 241, 256, explained 256n, first dawn of 273.
samyaktva-vedanīya, 233.
saṃyama (restraint and discipline), 150.
saṃcīla (stored), 260.
saṅgha (community), fourfold 264.
saṅghāta (conglomeration), 117.
saṅgraha (synthetic standpoint), 80.
saññā (perception), 11, 16, 128. (Also spelled *saṃjñā*).
saññā (recognition), 34.
saṅkhāra, 10, 11, 14. See *saṃskāra* (coefficients of consciousness).
saṅkleśa (afflictions) 131, 132, 133.
saṃmātradarśanam (intuitional cognition of pure existence), 39.
sannā (recognition), 32.
sannā (instincts), 52. See *saṃjñā*.
saññā (perception; knowing), 11, 14, 247. See *saññā* (perception).
śānta (quiet), 296.
saṃtīraṇa (investigating consciousness), 249.
saparyavasita (having end), 48, 51.
saptabhaṅgi (sevenfold predication), 29.
sarga (creation), 93, nine types of 93n.
śarīra-nāman, 234.
śarīrastha, 290n.
sarva-ghātin (completely obscuring) *karma*n, 239, 240.
sarvakartṛtva (omnipotence), 138.
sarvavirati-cāritra (capacity for full renunciation), 241.
sāsaṇa (teaching), 17.
sassatavāda, 9.
śāstra (scriptures), 218.
śāstrayoga, defined 300.
sāsvādana-samyagdr̥ṣṭi (second *guṇa-sthāna*), described 276-7.
śāśvatavāda (eternalism), 10, 22.
sat, 4, 228.
sātvavedanīya, see *sadvedya*.
sāthāryavāda (theory which affirms the pre-existence of the effect in the cause), 158.
sattā (existence), 73, 164.

sattā (endurance of a *karman*), 255, defined 259.

sattva, 90, 92, 229.

sattvānanda, 296.

sāttvika, 93.

satya (truth), 243.

śauca (purification), 92.

śavitarka, 291.

śayoga-kevalin (thirteenth *guṇa-ssthāna*), described 279.

siddhātman, 303.

Siddhi, xx, xxi.

siddhi (consummation of knowledge), 94.

śikṣāvratā, 265.

śila (good conduct), 17.

Śila, 265.

Śiva, nature of 137, 138, 140.

Śiva, 141, 142.

śivatva (perfection ; divine nature), 138, 140, 141, 142.

śiva-vartman, 303.

śivodaya, 296.

śiyāvāya, 22.

śliṣṭa (collected), 290.

smṛti (recollection), 32, 34, 43, 110.

smṛti (past experiences of many previous lives ; creative instinctive incipient memory), 134, 135, 136.

sobhana (good), 247.

śotāpanna, defined 248.

spardhaka (intensity-class), 236, 237.

sparsa (contact), 126, 127.

śraddhāna, meaning of 148, 239.

śravaṇa (attentive hearing), 297, 301. *Śaṅkhi N*

śravanatā (hearing), 34.

śreṇi (ladder), 284.

śreyas (good), 6.

śrūta, see *śrūta-jñāna*.

śrūta-ajñāna, 71, 147, 149.

śrūtājñāna, see *śrūta-ajñāna*.

śrūta-jñāna (scriptural or verbal knowledge), 28, 29, 30, 34, original meaning and varieties of 48, conditions of 49, 50, 51n, development of the conception of 53, 53n, 55, its relation with *matī-jñāna* 55-6, 57, 58, 59, 60, 61, 62, 69, 70, 71, 75, 77, 147, distinguished from *samyaktva* 148, 149.

śrutaniśrita (backed by scriptural learning), 44, 45, 46.

śruti (revelation), 185.

śrutopayoga (verbal knowledge) 55, 60.

sthairya (stability), 294.

sthāna (proper posture), 293, 294.

sthāpana (placing), 42.

sthāpaniya (to be set aside), 8.

sthavira (elderly), 264.

sthira (fifth *dṛṣṭi*), 300, described 303.

sthitī (duration), 235, 256.

sthitibandha (bondage of duration), 168n.

sthitighāta, 272, 278.

styānagṛddhi (sleep accompanied with superhuman deeds), 233.

styānardhi, see *styānagṛddhi*.

śubha (auspicious) *karman*, 235, 245.

śuddhādhvan, 142.

śuddhā vidyā, 140, 216.

śuddhi (purification), 133.

sukha (pleasure), 162.

śukla (white), a category of *karman*, 245.

śukladhyāna, 150, 153, 279, described 291-3, characteristic signs of 293.

śukla-kṛṣṇa, 245n.

śuklapākṣika, 298.

sūkṣmakriyā-nivartin, described 292.

sūkṣmasamparāya, 264, tenth *guṇa-ssthāna* described 278.

sulina (merged), 290.

suñña (voidity or substancelessness), 12.

śūnya (devoid of intrinsic reality), 129, 132.

śūnyatā (negation of duality), 131.

susamsthāna (possessed of well-proportioned body), 286.

śuśrūṣā (love for listening), 297, 301.

svabhāva (nature), 220n.

svādhyāya (study), fivefold 264.

śva-gopana (self-concealment), 141.

śvaṇa (dream-cognition), 110, 110n.

svārtha (subjective and private), 59.

śvasanā dhāraṇā, described 288.

śva-saṅkoca (self-limitation), 141.

śvayambhū (the self-subsistent principle who has all the conditions of self-existence in himself), 114.

syādvāda, 22.

śaijasa (luminous), 65.

tamas, 90, 92, 93, eightfold 94, 229.

tāmasa, 93.

tāmisra, 93, eighteenfold 94.

tanmātra or *tanmātrā* (subtle elements), 94, 230.

tantra (dependent), 128.

tanu (incipient), 260.

tapas (austerity, penance), 92, 114, 150, 220, 264.

tapasvin (ascetic), 264.

tārā (second *dṛṣṭi*), 300, described 302.

tarka (reasoning), 40.

tathāgata, 13, 14, 135. —*garbha*, 135.

tathatā, 134, 135, 303.

tattvajñāna (knowledge of the truth), 152, 153, 166.

tattvaruci (predilection for the truth), 148.

tattvarūpavatī dhāraṇā, 288.

tāvatiṃsa, 249.

tirodhāna-śakti (obscuring power), 140.

tīrthakṛttva (potency of revealing the truth and establishing religious community), 268.

- tirthaṅkara*, xx, xxi, 68, 76, nature of 268-9, 299.
- tiiryagloka* ('animal world'; mid region), 288.
- tri-sthānika*, 236, defined 237.
- tyṣṇā* (craving), 16, 126, 127, 128.
- turya* (the transcendental state of the self called the fourth state), 125.
- tuṣṭi* (idle complaisance), 93.
- ucchedavāda*, 9, 10, 22.
- udāra* (operative), 260.
- udātta* (noble), 296.
- udaya* (coming into effect; rise), 255, 258, defined 259, 260.
- udayāvalikā*, defined 257.
- udīraṇā* (process of premature realization), 254, 256, 258.
- udvartanā* (process of increased realization), 254, defined 257.
- udvega* (anxiety), 296, 301.
- ūha* (reasoning), 40.
- ūha* (instinct), 54.
- upādāna* (clinging), 126, 127.
- upadhāraṇatā* (holding), 34.
- upādhyāya* (preceptor), 264.
- upaghātaka* (overpowering), type of *karman* 250, 251.
- upalabdhi* (perception), 34.
- upamāna* (analogy), 34.
- upamiti* (analogy), 34.
- upapajjaavedaniya*, 250, 251.
- upapīḷaka* (what thwarts), type of *karman*, 250, 251.
- upaśāhā* (subsidence), 258, 260.
- upaśamaṇā* (process of subsidence), 254, defined 258.
- upaśamaśreṇi* (ladder of subsidence), described 275-6.
- upaśāntādhvan*, 270n.
- upaśānta-kaṣāya-vitarāga-chadmastha* (eleventh *guṇasthāna*), described 278.
- upatthambhaka* (what sustains), type of *karman* 250.
- upayoga*, 55, meaning of 55n, defined 56, 70, 71, 72, 74.
- upekkhā-sahagata* (accompanied by indifference), 249.
- upekṣā* (indifference), 17.
- ūrṇa* (correct utterance of sound), 293, 294.
- utthāna* (distraction), 296, 301.
- vācanā* (exposition), 283.
- vaiḥkriya* (subtle), 65, 69, 234.
- vainayika* (credulous person), 145.
- mithyādarśana* defined 145.
- vainayiki buddhi* (intellect born of faithful service), 45, 46, defined 47.
- vairāgya* (indifference), 100n, 266.
- vaiyarthya* (redundancy), 60.
- vaiyāvṛtṭya* (respectful service), 264.
- vajrakāya* (having strong physical structure), 286.
- vargaṇā* (group), 65, 69, 236.
- vāruṇi dhāraṇā*, described 288.
- vāsanā* (mental trace; deep-rooted desire; will to live; predispositions; accumulated desires), 43, 44, 85n, 103, 127, 130, 201, 202, 202n, 203, 221, 222, 245.
- vedanā* (feeling), 11, 14, 16, 126, 127, 128, 247.
- vedaniya* (feeling-producing) *karman*, 232, 239, 279.
- vedyasamvedyapada*, 302.
- veṇaiya* (upholders of non-discrimination), 25.
- vibhajjavāya* (conditional expressions), 21, 22.
- vibhajjavāda*, 21.
- vibhajya-vyākaraṇi* (to be explained by making a division), 8, 21.
- vibhaṅga*, 71, 147.
- vicāraṇā* (thinking), 40.
- vicāya* (meditation), 283.
- vicchinna* (interrupted), 260.
- vidhmātadīpa*, 296.
- vidyā* (right cognition), 110.
- vidyā* (*śuddhā*), defined 140.
- vidyā* (*aśuddhā*), genesis of 143.
- vidyāpramātā*, 141, 142.
- viññāna* (consciousness, seed-consciousness), 11, 16, 126, 127, 128, 226.
- See *viññāna*.
- viññāna* (cognition of object), argument to prove the non-existence of 130n.
- viññāna* (waves of mentality), 135.
- viññāna* (determinate cognition), 42.
- viññānādvaita* (monism of consciousness), 202.
- viññānākala*, defined 140, 141.
- viññānavāda*, 202n.
- vikṣepa* (projection), xx.
- vikṣipta* (scattered), 290.
- vimāṃsā* (*vimarśa*, enquiry), 32.
- vimarśa* (enquiry), 40.
- vinaya* (non-discrimination), 25.
- vinaya* (humility), fourfold 264.
- viññāna*, 10, 11, 14. See *viññāna*.
- vipāka* (resultant), 247.
- vipāka* (fruition), 283.
- vipākodaya* (affecting rise), 240, 242, 259.
- viparita mithyādarśana*, defined 145.
- viparyāsa* (perversion), 128.
- viparyaya* (perversion; perverted cognition), 83, 93, Māthara's definition of 93n, sub-categories of 94, Viññānabhikṣu's differentiation between the Yoga and the Sāṅkhya conceptions of 95 *et seq.*, 100, 110, 111, 153, 154, 155, 222.
- vipulamati*, 66, 68.
- virāga* (non-attachment), 93.
- virati* (abstention from harmful acts), 239.
- virya* (energy), 252, types of 253, 255.
- viryāntarāya* (energy-obstructing *karman*, 242, 246).

visabhāgaparikṣaya, 303.
viśeṣa (particular), 164.
viśuddhi (purification), 270n.
viśvātmaka (immanent), 142.
viśvottirṇa (transcendent), 142.
vitarka, defined 291.
viveka (discrimination), 97.
vivekaja-jñāna, xviii, xxi.
vivekākhyāti, 98.
vivekakhyāti (realization of difference), 99.
vṛtti (modification or function), 87.
vṛttisamhṛaya (a stage of *yoga*), 297, 300.
vyañjana, defined 36.
vyañjanākṣara, 49.
vyañjanāvagraha (contact-awareness), 35, 36, 37, 38, 40, 44, 45, 45n, 46.
vyavacchinnakriyāpratipātin, described 292.
vyavadāna (freedom from afflictions), 132, 133.
vyavahāra-naya (empirical standpoint), 80.
vyutsarga (renunciation), 265.

yajña (sacrifice), 220.
yama (vows), 301.
yātāyāta (scattered-cum-collected), 290.
yathākhyāta (perfect), 264.
yathāpravṛttakaraṇa, xxi, nature and function of 269-72, 275, 302.
yoga (self-concentration), 111, 144, 153, 248, general meaning 262, evolution of its meaning 262n, function of 282, Hemacandra's conception of 289, object and purpose of 297.
yoga (activity; vibration), 147, 153, 222, 232, 235, 238, 239, 243, 252, defined 252n, 254, defined 254n, 255, 266, 267, 274.
yagabija, 302.
yogaśrī, 301.
yogaja-pratyakṣa (transcendental perception), 32.
yoga-samnyāsa, 300.
yogāvacara (practitioner in *yoga*), 248.
yogin, described 286.
yogi-pratyakṣa, 110n.



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